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ART. I.—*A Chronological History of the Discoveries in the South Sea or Pacific Ocean. Part I. Commencing with an Account of the earliest Discovery of that Sea by Europeans, and terminating with the Voyage of Sir Francis Drake, in 1579. Illustrated with Charts. By James Burney, Captain in the Royal Navy. 4to. 11. 4s. Boards. G. and W. Nicol. 1803.*

THE South Sea is a new ocean, as America is a new continent. The ancients were not acquainted with either; and, for ages, both were rather suspected than really ascertained. When Columbus found a continent extended between him and the riches of the East, this land must have been India, or a sea interposed. He had sufficient geographical knowledge to show him, that, were it the Indian continent, its extent must place the usual harbours at too great distance for a commercial communication; and that probably a sea, rather than a vast tract of land, intervened. The opposition and the difficulties he experienced prevented him, however, from pursuing further plans; and, having seen the continent of America—though he *saw* it only—he left the name and the honour of the discovery to an inferior navigator. We agree, however, with captain Burney in opinion, that, having discovered the American islands, he may be truly said to have discovered America; and, though not fond of innovation, we think the American congress would perform a signal act of justice to the memory of Columbus, by solemnly giving to the new continent the name of Columbia, which has long been familiarly bestowed on it in the poetic productions of the trans-atlantic bards.

The name of the South Sea was singular, since to the situation of those who first saw it the appellation was owing. They saw it from the Isthmus of Panama, where the continent trends east and west: the western sea was, therefore, to the south, and the Atlantic to the north. French navigators,

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adopting the style of their countrymen, who seem only to have been acquainted with *le Nord* and *les Pays Bas*, continued the error; and in their works the South-American rivers, on its eastern coast, are said to fall into the North Sea. When the great Pacific was partly known, another error prevailed. It was supposed, that, from Cape Horn to the southern extremity of Africa, a vast continent was situated; and some projecting capes of this supposed continent, probably islands seen imperfectly, are laid down in the old maps. It is honourable to the reign of George the Third, that this illusion has been destroyed within its limits, and numerous islands discovered, which shall one day be found to form a vast continent. This, to future navigators, may appear a new discovery; for, by the accumulation of coral—the foundation of these islands—they approximate, and new ones gradually extend between those already peopled. Europe was once only a cluster of islands, though formed in another way;—for nature is inexhaustible in her resources.

Since the discovery of the North Sea, it has been the object of numerous voyagers with different views. It has been navigated, as an unexplored ocean, for the purpose of discovery; as abounding in the richest productions of nature; and as the scene of warlike achievements—sometimes of piratical plunder. It is not our present design to examine the chief benefits that have accrued to science from these various expeditions. Yet it would be no uninteresting inquiry, to examine them under different heads; as geology, hydrography, natural science, and the natural and moral history of man. Captain Burney's object is to give an abstract of the different voyages in chronological order. It must be confessed, that, in the original works, our patience is often tired by extensive and uninteresting nautical details. Many of these may undoubtedly be omitted; but our author justly observes, that to omit is not always to abridge. An author who attempts to convey the accounts of another in shorter language, must be well acquainted with the subject; must be able to distinguish valuable from uninteresting information; and may sometimes have an opportunity, in consequence of subsequent discoveries, to condense passages into as many lines.

An inquirer at a distant interval, when repeated examination and succeeding discoveries have established or refuted the suspicions or errors of former navigators, has a very considerable advantage in his attempt to condense the substance of these voyages. Disquisition is superseded by observation, inquiries by facts, doubts by certainties. It remains only to examine the best method of compressing these discoveries. Many observations occur to us in either point—*viz.* a geographical or a chronological view. Captain Burney has preferred the latter, not without good reasons; and it would be a useless labour, even

if we should succeed in the object, to prove that the other would be preferable.

‘ To form a complete account of any voyage, it is necessary that no incident, remark, or observation, in any former relation, shall be omitted which can be in the least serviceable to science, which can excite interest, or satisfy curiosity : and to state every thing remarkable or extraordinary, however useless or incredible ; with, occasionally, an observation on the degree of credit to which it appears entitled. It is likewise satisfactory, that many things, which appear of little use and uninteresting, should be noticed, though only a single line be bestowed on them ; and not always the less satisfactory for their being noticed with brevity. In short, every thing should be mentioned which possesses any prospect of utility, and the quantity of remark may be proportioned to the importance and to the occasion ; avoiding to seek brevity at the expense of the more valuable qualities of information or interest.

‘ All this might be admitted, and the accounts of voyages be yet greatly compressed, and at the same time enriched.

‘ It is not to be supposed that any mode of arranging the subject could be devised, which would obviate every inconvenience. The following division is proposed as one which appears capable of preserving its classes in a great measure distinct from each other.

‘ The first class may contain the voyages to the north of Europe ; those in the north seas, and towards the north pole.

‘ The second, those along the west coast of Africa to the Cape of Good Hope ; and the discoveries of the Atlantic Islands.

‘ The third, east from the Cape of Good Hope to China, including the eastern archipelagos between New Holland and the coast of China. Japan might have a section to itself as a supplement to this class.

‘ The fourth might contain the whole of the discovery of the east side of America, except the Strait of Magalhanes and of Le Maire, which are more connected with the voyages to the South Sea.

‘ The fifth class may comprehend the circumnavigations and voyages to the South Sea. With these, the discoveries on the west coast of North America are so much interwoven, that they cannot, without disadvantage, be separated.

‘ The discoveries made by the Russians in the seas near Kamtschatka, and from thence to the north, would appear not improperly as a supplement to the fifth class.

‘ New Holland might form a sixth class. This country would naturally have divided itself between the third and fifth, had not its importance so much increased within the few last years, that it now requires a distinct class to itself.

‘ The foregoing division is offered as a sketch for a general plan ; the classes are capable of modification, according to the convenience or inclination of those who may undertake any part of the task ; and, in each, chronological order might with ease be preserved.’

P. V.

In one view, this arrangement is geographic, but by no means so in that which we before pointed out. We meant, for instance, that each voyage containing a description of the Strait of Magalhanes, or of the coast of Chili—each description of the Society Islands, of New Holland, &c.—should be separately noticed. The inconveniences of this plan are obvious, as well as those of a strictly chronological one; but the former will probably be found to predominate. Captain Burney adds a short account of the assistance he has received, in this fifth class of his general arrangement, and of the authors who have preceded him.

We have anticipated the most material parts of captain Burney's introductory account of the discoveries preceding the voyage of Magalhanes;—for we need not enlarge on the disputes respecting the line of demarcation, by which the pope generously divided the East and the West Indies between the Portuguese and Spaniards, though the subject is of importance to those who engage, with attention, in the disputes of that æra. The voyage of Magalhanes is next offered in an abridged form. Yet, to us, it appears still too extensive; and many more parts might be further curtailed; particularly the minuter accounts of the navigators' reception by the chief of the Asiatic Islands, the mutinies, and some subjects of less importance to geography.

It is not, however, abridgement. Captain Burney has examined every accessible relation, and has compiled his narrative from a comparison of all. His chief guide, however, is, for good reasons, Herrera. He depends less on Pigafetta, whose accounts appear to him more full and exact after the voyage had been for some time continued, while Herrera is more minute in the earlier part. Pigafetta is not mentioned by this name among those who returned; and it is probable that his real appellation was Antonio Lombardo. Though we cannot follow our author minutely, yet there are a few subjects of curiosity that may detain us a short time.

It has been said that Magalhanes had been at the Moluccas, before he discovered them by steering westward. This, however, is not confirmed. The Moluccas had been discovered by an eastern course, and Magalhanes might have known the fact; but this by no means detracts from his merit. Again, it has been said that this Strait, which has preserved the name of Magalhanes (Magellan), was before known, and laid down on a globe by Martin Behaim, to whom the honour of having taught Columbus the way to America has been also attributed. Our author's observations on this subject we shall select.

\* If any mention of such a chart could be traced to a date prior to the voyage of Magalhanes, it would be entitled to some degree

of credit: but the assertions above cited being written posterior to his discovery, they require the support of strong evidence, such as the production of the chart in question, with satisfactory proof to establish the fact of a date early enough to anticipate the claim of Magalhanes. When such evidence shall be produced, it will be time to enter seriously into the enquiry; but, till then, it would be injustice to the memory of a great enterprise.

‘Not with the honours of Magalhanes only, has Martin Behaim (for that is the right name) been invested. Columbus has been equally stripped, and Behaim decorated, with the title of Discoverer of America. Unfortunately for these claims, pretensions have been advanced in favour of other competitors.

‘It would be extraordinary indeed if enterprises so calculated to excite curiosity, should, without any apparent reason, be kept profoundly secret; and yet more, that the reputation of such discoveries should be, by general consent of the European world, assigned to other men, and remain to them undisputed, during the lifetime of the real discoverer.

‘Martin Behaim, who was a native of Nuremburg, made there in 1492 (the same year in which Columbus sailed on his great voyage of discovery) a terrestrial globe. A description and representation of this globe has been published. On it there appears no American continent, or land to obstruct a navigation westward to China. After the discovery of America, there is reason to believe that Behaim new modelled his geography; and it is not improbable that both Columbus and Magalhanes might have been preceded in their ideas of a western navigation by M. Behaim, and M. Behaim by many others, though perhaps not with ideas so enlightened and correct on the subject; but the claims advanced are for originality of achievement, not of idea. Thus much it has been thought necessary to remark, as doubts concerning the priority of discovery have been countenanced by persons, whose opinions are entitled to respect.’ p. 46.

A specimen of our author's labours in reconciling the discordant accounts in the different authors, we shall select from the supposed extent of Magalhanes' passage across the Pacific.

‘The whole distance sailed from the western entrance of the strait to the islands named the Ladrões, Herrera states at 2800 leagues; Pigafetta, at “near 4000 leagues;” and the narrative of the Portuguese seaman inserted in Ramusio, 11904 miles. The Spaniards had an interest in shortening the account of their run to the Moluccas, which on subsequent occasions has not escaped their attention; but in the present instance, the difference that appears between the relation of Herrera and the other two accounts, seems to have been principally occasioned by the not using leagues of the same standard in the reckonings. The Spanish or Portuguese league,  $17\frac{1}{2}$  to an equatorial degree, was the measure then most generally used by the geographers and navigators of those nations, and was probably the league by which the distance in Herrera was estimated.

‘ After clearing the strait, Magalhanes steered towards the north. Allowing the course made good by him as far as to the latitude of  $32^{\circ} 20'$  south, to have been north north west, which, considering the destination of the fleet, must be reckoned a northerly course, and that from that parallel he sailed without greatly deviating from one direct course, till he arrived at the Ladrone islands, the whole distance by such a track would be about 9200 geographical miles (60 to a degree); and, with a small allowance for occasional variations, will agree with Herrera’s distance, 2800 Spanish leagues, equal to 9600 geographical miles.

‘ The point of the track (the extremities excepted) most capable of being settled with any degree of certainty, is at crossing the equinoctial line. Pigafetta, according to the French copy by Jansen, from the manuscript in the Ambrosian library, places it at 122 degrees of longitude from the meridian of demarcation; and three weeks afterwards, in sight of the Ladrone, he gives the longitude from the same meridian 146 degrees. In the copy of Pigafetta’s narrative in Ramusio, the numbers are different: the crossing the equinoctial is there said to be at 120 degrees from the meridian of demarcation; and making the Ladrone at 149 degrees. By the Ambrosian manuscript, therefore, allowing half a degree for their distance from the land when it was first seen, they crossed the line  $24\frac{1}{2}$  degrees east of the Ladrone Islands; by the Italian copy in Ramusio at  $29\frac{1}{2}$  degrees.

‘ The relation of the Portuguese seaman gives the distance sailed from the equator to arriving at the Ladrone 2046 miles, which number, reduced in the proportion of the whole distance by his account (11904 miles) to 9600, the number of geographical miles by the track above conjectured, will give 1676 geographical miles (60 to a degree) for the distance from the Ladrone when they were at the equator; the longitude corresponding to which is  $24^{\circ}$ . These accounts agreeing so nearly, the mean of the three, 26 degrees, may be received as tolerably correct; which places the crossing the line by Magalhanes, in longitude  $172^{\circ}$  east from Greenwich.’ P. 51.

In the same way, the position of the Desventuras is ascertained, the only islands seen by Magalhanes in his passage across an ocean studded on every part with isolated spots of land. They are 200 leagues (probably Spanish leagues) asunder. San Pablo is in latitude  $16^{\circ} 15'$  S. and  $158^{\circ}$  W. of Greenwich; ‘Tiburones in lat.  $11^{\circ} 15'$  S. long.  $169^{\circ}$  W. These islands seem not to have been since visited, unless the Isle of Solitaria, discovered by Mendaña, be the Tiburones. Magalhanes’ track was very near Otaheite. The character of Magalhanes we shall add, as a specimen of our author’s talents. In person and mind, he seems to resemble Bonaparte.

‘ Thus unexpectedly fell Magalhanes, by a quarrel unnecessarily engaged in, for a cause which cannot be defended, and in the prosecution of which he consulted his presumption rather than his judgment. He is, nevertheless, well worthy the title of “Great Cap-

tain," given him by Herrera. In his person there was nothing remarkable: he is said to have been under the common size. In his disposition, he was quick, and perhaps irritable. Herrera calls him "*un hombre prompt*;" and certainly, in resolution and decision, few men of any age have equalled him. A strong and peculiar feature in his character, appears to have been inflexible perseverance. He was bent on the performance of whatsoever he undertook, and no common circumstances of discouragement would turn him from his purpose. He was a man to encounter difficulties: whilst he believed them surmountable, they increased the earnestness of his pursuit. As a navigator, he was not inferior to any of his time. As a discoverer, he was second only to Columbus, whose enterprise was so grand, that it left no room for an equal. Columbus achieved that which no man, except himself, had ever dared to undertake. The praise due to Magalhanes is, that he performed what no one before him had been able to accomplish.

'Though it may be remarked, that Magalhanes did not encompass the globe, yet by his having, previous to this voyage, been in the East Indies, he was not many degrees short of having made the circuit. The honour of being the first who completed the European navigation round the world, belongs, however, indisputably to Magalhanes, by his sailing in a westerly route beyond the meridian of the Moluccas, which had before been discovered by an eastern route.' p. 79.

After the death of Magalhanes, they proceeded to the Moluccas, where the two remaining ships separated. The *Vittoria* completed, with Pigafetta, the circumnavigation of the world, and the *Trinidad* attempted to return to the coast of America. She was seized, however, by the Portuguese at Terrenate, and only five of her crew again reached Europe.

The fourth chapter contains the progress of discovery on the western coast of America, with an attempt to find a strait near the Isthmus of Darien. The small extent of this neck of land held out a promising appearance; yet a slight reflexion might have shown that the country was mountainous; and no peculiar current pointed out the existence of a passage. The disputes between the Spaniards and Portuguese, respecting the Spice Islands, and their situation on either side the line of demarcation, are now of little importance.

Loyasa, early in the sixteenth century, followed the steps of Magalhanes, and ascertained some points in this Strait, which his predecessor had been less able to examine. A passage in particular, which was supposed to lead south or south-west, on the southern side of the Strait, was found to be a river. In the South Sea, Loyasa and his second in command died; and two ships only of the fleet reached the Ladrões, which Magalhanes had visited. In this course, also, across an ocean whose islands are peculiarly numerous, few were seen; and, for the only discovery which can be styled new in this chapter, we are in-

debted to the Portuguese. A new governor of the Moluccas, sailing to these islands in a route not usually followed, fell in with the northern coast of Papua. The Portuguese, in another voyage in the Eastern Ocean, saw some islands, called, from the day of their discovery, *De los Reyes*—perhaps a part of that groupe since known by the name of the *Pelew Islands*. In the attempt to return to New Spain, some other islands were discovered in the Pacific Ocean; but it cannot be ascertained whether they are any of those since found. The enterprise was, however, abandoned; they returned to the Moluccas, and the ships soon decayed. A few of the men were conveyed to Europe by their bitter enemies, the Portuguese. The war between these Europeans, in the eastern seas, was carried on with great cruelty; and the unfortunate natives, who enlisted under either banner, had seldom any quarter.

The Moluccas, the bone of contention, were at last resigned to the Portuguese; and the Spanish navigators confined themselves to the western coast of America, on which they soon discovered California, afterwards found to be a peninsula. Some of the succeeding voyages are not very interesting. In another run across the Pacific, some other islands were seen; but it is not easy to reconcile their situation with modern discoveries.

The tracks of numerous other voyagers are described; but we can only follow those discoveries which are curious and interesting. A singular fancy, suggested by the riches already discovered in South America, contributed to the fabulous description of seven cities ornamented with gold, &c. with a profusion hitherto unexampled even in those regions. They were, in the end, found to exist; but the riches vanished. In the investigation, however, California was discovered; and it afterwards appeared that it was not an island, as was first supposed, but connected with the continent. The most northern part of the western coast of America, which the Spaniards visited, seems to have been *Cabo Mendocino*—probably the *Cabo de Fortunas* of *Cabrillo*, in latitude about  $40^{\circ} 30'$ , supposed by the Spaniards to be  $41^{\circ}$ . Japan was first seen by three wandering Portuguese, driven on the coast by a storm.

The voyage of *Villalobos* is examined with some care; and the narrative is compared with those of other navigators and historians, to reconcile, if possible, the discordant accounts. In this voyage, the *Philippine Islands* were again seen, and more accurately examined; but, after the repeated navigation in these seas, and numerous attempts, *Urdaneta* was the first who returned from the East-Indian islands to New Spain, in 1565. Some islands were discovered at this time, at a less distance from the western coast of America, by *Juan Fernandez*, in consequence of his standing further to sea to avoid the prevailing

south wind. These are particularly described, and may be styled near the coast, in comparison with the other islands formerly discovered. Salomon Islands were descried by Mendáña, in 1567, probably before seen by some English navigators. The geography of these islands is still imperfectly understood, though the subject has been investigated by the very accurate and industrious Fleurieu. Our author's inquiry adds considerably to our knowledge on this subject; yet it still remains, in many parts, obscure.

The first Englishman who is decidedly known to have sailed on the Pacific—for those who have been before mentioned were obscure adventurers—is Oxnam or Oxenham. He crossed the Isthmus of Darien, first with Drake in 1573, and afterwards, in 1575, with some followers—built a brigantine on the coasts of the South Sea, from whence he plundered the Spaniards—was condemned and executed by them as a pirate.

The idea of a southern continent was long and fondly cherished. It originated in the reports of Fernandez, who, as we have said, kept at a distance from the shore, to avoid the prevailing southerly winds, and discovered land, apparently of some extent, with large rivers issuing from it into the sea. Geographers adopted the fancy, from an idea that land was necessary in the southern hemisphere, to counterbalance the vast weight of Europe and Asia in the northern. The voyages, however, in this reign, have destroyed the phantom; but what places were seen by Fernandez is not known. New Zealand, which might answer the description, is too distant; but our author remarks, that a part of the sea, between it and the southern points of America, has not yet been examined by any navigator. Large islands may be found, though a continent cannot exist.

The voyage of sir Francis Drake is described with great precision, from a comparison of all the accounts hitherto received either in MS. or print. It is known, that, after passing the southern cape, he proceeded along the western coast of America to the north, and his voyage extended to the 48th degree of latitude; the object of which was to find an opening to the Atlantic. The port at which he re-fitted his ship was, probably, that now styled Port St. Francisco, and not the bay which bears his name in some modern maps. The islands, called by him those of 'Thieves,' seem to have been the Pelew Islands.

Some account of the construction of the charts with which this volume is illustrated, with miscellaneous remarks in geography, are added: these scarcely admit of remarks or abridgement. Navigation seems to have made little improvement from the time of Magalhães to that of Drake; and the log began only to be known about the latter period. The description of some maps of the sixteenth century, in which New Holland

seems to be laid down under the appellation of the Great Java, is particularly curious. Navigators probably existed in an early æra, whose journals or narratives never appeared.

‘ Vixere fortes ante Agamemnona  
Multi; sed omnes illacrymabiles  
Urgentur, ignotique, longa  
Nocte, carent quia vate sacro.’

The appendix contains ‘Remarks on the Projection of Charts, and particularly on the Degree of Curvature proper to be given to the Parallels of Latitude.’ This essay contains many observations of the greatest importance with respect to the construction of charts, and properly appreciating the relative situation of places, when laid down on those drawn on different projections. To understand it, requires no little knowledge of the different projections: to abridge it is impossible.

We have paid great attention to this volume, because we think it of considerable importance, not only from its own intrinsic merits, and the varied information it conveys, but as the parent and prototype of many succeeding ones. Much remains to be done even in the Pacific Ocean, which is only one of the great divisions of our author's plan; but, having with accuracy ascertained some of the principal and most important points, it is not difficult to see that the remainder may be comprehended in a shorter compass, when compared with the number of navigators and the extent of their discoveries. Were our advice to have any effect, we should recommend less attention to the minuter events of the voyages; the mutinies of sailors; the contests with the natives who can imperfectly understand the language, or comprehend the objects, of the navigators; the assumed dignity, and mistaken splendor, of petty uncivilised chiefs; in short, to all those circumstances not connected with science. Yet perhaps, in this way, the work may be less alluring to another class of readers, and it may be necessary to conciliate *all*. We trust that the future volumes will follow with little delay: by every curious and intelligent inquirer, they will be expected with impatience.

ART. II.—*A General History of Mathematics from the earliest Times, to the middle of the eighteenth Century. Translated from the French of John Bossut, Member of the French National Institute of Arts and Sciences, &c. To which is affixed, a Chronological Table of the most eminent Mathematicians.* 8vo. 9s. Boards. Johnson. 1803.

IN the Appendix to the 36th volume of our *second series*, we briefly noticed the original work, of which the present volume is a translation : we there stated that M. Bossut's history was not without merit, though its claims to public commendation were more humble than those of the celebrated performance of M. Montucla. We did not then enter into a detailed criticism of the work, because we did not think it was likely to be much read in this country : but, as it is now, for the purpose of more general circulation, offered to the public in an English dress, it behoves us to enter into a particular examination of it, as well for the sake of pointing out its merits, as for that of exposing its errors, and counteracting its misrepresentations.

When we undertake to examine a work translated from another language, our employment is twofold : we have not only to consider how far the author has succeeded in his undertaking, but also to inquire how far the translator or editor has done his duty. With respect to the volume before us, we know not whether the translator and editor be one and the same ; but, be this as it may, we have no hesitation in declaring, that, however faithfully the *translator* may have performed his task, the *editor* has been sadly remiss. A work like the present does not, perhaps, need a general index ; but it might have been far more advantageously turned to, had there been a running title, and marginal references, in some such manner as is adopted in Nicholson's Journal. But a more serious negligence is that of suffering M. Bossut's misrepresentations to be circulated here, without one correcting remark. We should have conceived that an English mathematician, after perusing a history in which his most celebrated countrymen are traduced, their talents depreciated, or their performances neglected, would have hesitated long before he recommended a translation. Not so the present editor : he *recommends* the work to the public ; and, by his silence respecting any misstatement of the author, will afford foreigners some pretext for asserting that the English philosophers acquiesce in the justice and accuracy of his representations. We hope, however, this singular conduct of the editor arises from no other cause than carelessness and inattention ; of which we find strong traces in various parts of the volume. His preface, though not long,

teems with loose ungrammatical writing. Thus, at the outset, after speaking of the usefulness of the mathematical sciences, he says—‘It must appear a matter of surprise, that, till within a few years past, no regular or well-connected history had ever been given of their origin and progress, *or to show* by what steps they had advanced,’ &c.—We might almost suspect, indeed, that the editor wrote inaccurately for the sake of amusement. Speaking of Bossut’s work, he begins a sentence thus: ‘Though given, in the original, under the modest title of an *Essay*, *the author*, like his predecessor,’ &c. Did the editor mean to assert that the author was an *Essay*? In the midst of these inaccuracies, the editor cannot help trying his success at coining a new phrase: Montucla’s History he describes as displaying ‘a spirit of *nationality* ;’ if the phrase have any meaning, it applies far more strongly to Bossut than to Montucla. One more observation must conclude what we have to say respecting the editor’s preface: among other advantages likely to be derived from a good history of mathematics, he properly mentions its use in preventing unprofitable labour. ‘How many, for instance,’ says he, ‘have wasted a great part of their lives in attempts to square the circle, to discover the perpetual motion, &c. who, if they had only read an account of what had been done by others in that way, would probably have been deterred from entering upon these hopeless and ill-fated speculations!’ Now, lest the reader should conclude from this passage that Bossut’s work contains an account of the attempts at the perpetual motion, or squaring the circle, we beg leave to assure him, that, after a strict search, we have not been able to find a single page in the volume appropriated to either of these subjects.

It is time we should proceed to the work itself. In order that our readers may have a fair view of the objects to be attained by a perusal of M. Bossut’s history, we extract a passage from his introduction, in which the nature of the performance thus described.

‘My design in this work is to give an historical abstract of the mathematical sciences, from their origin to the present day, and at the same time to honour the memories of those great men, by whom their limits have been extended. I shall not enter into systematic discussions, frequently founded on very dubious grounds; and I shall avoid the formality of geometrical demonstrations, as I write chiefly for those readers, who add to a general taste for erudition a true and steady desire of being acquainted with the progress of the human mind in the noblest exercise of its faculties. Sometimes however I shall explain different methods sufficiently at large, to enable the professed mathematician to discover the demonstration of those conclusions, to which I must necessarily confine myself. If

I cannot satisfy him entirely, I shall at least point out to him the sources, whence he may derive more ample instruction.

‘ In the history of mathematics I remark four ages. The first exhibits in the commencement faint gleams of their origin, then their rapid progress among the Greeks, and at length their languishing state till the destruction of the school of Alexandria. In the second period they are revived and cultivated by the Arabs, who carry these sciences with them into some of the countries of Europe. This reaches nearly to the end of the fifteenth century. Some time after this they are diffused, and make a rapid progress among all the nations in Europe of any consequence; and this third period brings us to the discovery of fluxions, where the fourth and last period begins. These four periods will constitute the general divisions of this work.

‘ At first view it might seem, that for the sake of perspicuity I should go through each branch of the mathematics successively without interruption: but this method, applied indiscriminately to every part and every age, has some inconveniences. The different branches of the mathematics have been formed and developed by degrees, and frequently one has promoted another. A proposition in mechanics has given birth to a complete theory of geometry; and then it would be impossible to give an account of the one without explaining the other, and thus being led into details, often prolix, and even foreign to the true and principal object. Besides, a disagreeable void in the general picture, or too striking a disproportion in the parts, would sometimes occur; for all the sciences have not advanced with equal pace, some appearing at times stationary, while others have been making a rapid progress. These observations are more particularly just with regard to the second and fourth ages of mathematics: and frequent instances of them will be seen, when we come to the application of fluxions to mechanics and astronomy. The first age is that, in which the thread of each science is most uniform and distinct, so that every part of the mathematics may be kept separate. Of this advantage I have availed myself as much as possible; but in the following periods I have not been able completely to preserve the same order. I must request the reader's assent, therefore, to a plan, which the nature of the subject appeared to me to exact.’ P. 11.

Such, then, is the plan the author has prescribed to himself: the chief question is, how has he executed it? We answer, In many respects, well;—we wish we could conscientiously say the same of the whole. The historian has not merely given a dry relation of facts and discoveries; he occasionally intersperses the narrative with apposite remarks, and presents the reader with interesting anecdotes. In the first three periods of the history there is much useful and curious information, delivered in a way that is both perspicuous and entertaining: it is in the fourth period that the prejudices of the historian operate most powerfully; and where, of course, he will be most open to censure. We cannot, however, by any means com-

mend M. Bossut's style, as a model for the historian of science. Though often elegant, and never despicable, yet it displays a constant attempt to write in a lively entertaining manner, producing in many instances a flippant kind of expression, which lowers the dignity of the subject, and creates disgust. The author is much too fond of metaphors; and, if he can but force them into his service, cares not from what source they are derived,—whether they stink or burn—whether he raises them from the dunghill, or plucks them from the sky.

The author, at page 4, in describing the progress of the different branches of mathematics, says,

‘ Their progress would have been more rapid, if fanaticism and the insatiate love of power, while they ravaged the earth, had not too frequently obscured the flame of genius for a long series of ages: but, as a fire concealed beneath the embers, it resumed its lustre in happier times, and by degrees the edifice of science arose. Let us hope, that posterity will feel the honourable ambition of pursuing the work, without being discouraged by the apprehension of never being able to complete the roof.’

What an incongruous assemblage is here! *Fanaticism—genius—embers—edifice—roof!* It must be no common workman that could incorporate these into one compacted mass. But M. Bossut is not satisfied with causing the ‘edifice of science’ to grow, like a phoenix, out of the flames: in another place, he completely defeats the effects of some excellent remarks by introducing a different image. The passage follows:—

‘ Let not the human intellect, however, hence assume too lofty an opinion of its powers, for which it has no reasonable foundation. If in this mass of knowledge, accumulated in time, we could separate the product of memory, and determine the sole part absolutely due to the native sagacity of each inventor, we should find a very great number of small portions. Every thing obeys the law of continuity, in the intellectual world, as well as in the succession of physical beings. From one truth we creep as it were to the next. Genius may shorten the train of principles and consequences, but it does not destroy it, and never proceeds by skips. Sometimes an idea, confined in appearance to a fixed and determinate space, is gradually enlarged by reflection, and forms the nucleus of a body of science, which scorns all bounds. We have here a grand example of this. The method of drawing tangents to curve lines by the new analysis is the cornerstone of the vast edifice of science in its present state: *as a brook trifling at its source, increasing gradually by the waters it receives, becomes at length a majestic river.*’ p. 311.

In the preceding page, ‘a regular and magnificent edifice arose’ from an *impulse*: a singular mode of architecture, it is true; but every one does not know so much of the nature of impulsion as our author. In at least a dozen places we have

the word impulse introduced in a singularly awkward way :—we extract three or four specimens.

‘The mathematics had already taken root in Greece, when Thales appeared : but the *impulse* he gave them constitutes the *era*, from which we begin to reckon their real advancement.’ p. 16.

‘The first *impulse* given to the Turks carried them to some length in the mathematics ; but it gradually grew feebler as it did with their masters.’ p. 176.

‘The *impulse* given to algebra was propagated through Europe, and extended to all parts of the mathematics.’ p. 187.

‘The *impulse* which prince Henry had thus given to navigation was soon carried to the utmost point.’ p. 202.

‘Almost at its origin it gave an *impulse* to geometry, which spread by degrees to the other branches of mathematics, and was accelerated with great rapidity, as the art rose to perfection.’ p. 310.

We have heard of impulses of different kinds, mechanical and mental ; but surely none, before our historian of the ‘exact sciences,’ ever thought of such as a chronological impulse,—a passive (or carried) impulse,—a spreading impulse,—and a rapidly accelerated impulse.

But we dwell no longer on improprieties of language : from words we proceed to things. Bossut's history, we have already remarked, contains much useful information in the first three periods : but even here the author is swayed by his prejudices. He is repeatedly displaying a strong prejudice against revealed religion ; and he frequently goes much out of his way, to pollute his page with the lowest infidel trash, unworthy any friend to free inquiry, and disgraceful to a mind of genuine refinement : we shall not stoop either to retail or to refute his disingenuous and unmanly attacks.

When describing the state of the sciences among the Persians, in the second period, our author, mentioning the astronomical observations of Ulugh Beg with his great quadrant, says,

‘By means of the same instrument, the obliquity of the ecliptic was fixed at 23 degrees, 30 minutes, 20 seconds : which, surpassing that of modern observations about two minutes, has led to the belief, that the obliquity of the ecliptic suffers a constant diminution ; but this is a point on which we have not sufficient information.’ p. 175.

This is a very extraordinary assertion. Is our historian of mathematics ignorant of what has been done, even by French mathematicians, during the last ten years ? M. de la Grange has very satisfactorily demonstrated that the planetary system

oscillates, as it were, round a medium state, from which it never swerves very far; that their orbits can never deviate much from circles; and that the ecliptic will never coincide with the equator, nor change its inclination above two degrees.

The third period, which almost comprises the sixteenth and seventeenth centuries, is a very interesting one to mathematicians. M. Bossut has treated it in a manner adequate to its importance: but his statements are not always correct. He ascribes, for example, the notation of the powers by exponents to Descartes; whereas, the numeral exponents of the integral powers, both positive and negative, were introduced a century earlier by Stifelius, and extended by Stevinus to fractional exponents. He likewise ascribes the *arithmetical triangle* to Pascal: but it was employed by Stifelius, and afterwards used by Cardan and Stevinus; Pascal merely mentioned some properties of the table previously unnoticed.

When describing the progress of astronomy in the third period, our historian begins to exhibit his prejudices against the English. 'At this period (says he, p. 277), two grand establishments for the promotion of science were formed; the Royal Society at London in 1660, and the Royal Academy of Sciences at Paris in 1666.' Compare this with a passage in p. 279. 'The observatory at Paris, begun in 1667, was finished in 1672, six years after the foundation of the Academy of Sciences. *England closely followed the example*, and the observatory at Greenwich was built in 1676.' Why was it not said, in the first instance, that *France closely followed the example of England*?—For no other reason, we fear, than because that would not have been conformable to the attempt of too many French philosophers, with whom truth is too contemptible an object of regard, to persuade the world that the English are only imitators of *their* inventions. It is at all times painful to a candid mind to enter into national reflexions; but let our expressions on this subject be carefully weighed and compared with facts, and we trust it will appear, that we, as journalists, are not under the influence of any national prejudices. We have ever shown, and always will show, our readiness to do justice to the talents of ingenious foreigners; and can affirm *with pleasure*, that the scientific world owes very much to the labours and discoveries of such eminent philosophers as Descartes, Leibnitz, the Bernouillis, Euler, d'Alembert, La Place, &c. But it is not a freedom from prejudice, it is not candour, it is a misplaced politeness, or rather a criminal indifference to the claims of justice and of genius, to place these celebrated men on the most elevated pedestals in the Temple of Fame, while our illustrious countrymen, to whom philosophy owes, at least, equal obligations, are either placed in some obscure part of the edifice, or thrown from their niches, and trampled on. It might,

at first sight, be almost expected, that, in the cultivation of the sciences, in the pursuit of philosophy, there would be but little danger of engendering prejudices, and kindling animosities; but the history of science strongly evinces the futility of such expectations. Individual vanity, scholastic pride, and national rivalry, have been all blended with a zeal for the promotion of knowledge; and have often produced jealousy and rancour, where we might otherwise have looked for uninterrupted harmony, and unmingled delight. It is a fact too notorious to be disguised, that, for more than a century, the French mathematicians have *in general* affected to think lightly of the English, and anxiously endeavoured to depreciate their talents. The cause, we believe, is simply this: while many of the philosophers on the continent were proposing awkward emendations to the clumsy hypothesis of Ptolemy, Newton was tracing out those grand laws which established the truth and completed the triumph of the Copernican system, as improved by Kepler:—while even James Bernouilli, who, according to his own motto, ‘traversed the stars against his father’s will,’ was labouring to explain the phænomena of comets by the fancied creation of new epicycles and crystalline orbs, the brilliant discoveries of the English philosopher unexpectedly shed an effulgence of light over the regions of science—a circumstance by which, though the French mathematicians did not fail to profit, they were so much exasperated, that Newton and his countrymen have ever since been the objects of their envy and misrepresentation. That M. Bossut is influenced by some such narrow illiberal motive, it would be ridiculous to deny: how else is it to be accounted for, that, while some foreigners occupy scores of pages, several English mathematicians, nay, many of eminence, are not even mentioned? The reader will search in vain for the names of Ditton, Emerson, David Gregory, Hayes, Hodgson, Kersey, Landen, Robins, Saunderson, Thomas Simpson, R. Simson, Stone, Stewart, and Waring: yet we conceive we shall not be accused of partiality, in affirming that the majority of these names could not be omitted without glaring injustice. If the historian knew not of such authors, how admirably was he qualified for his task! If he *did* know of them, and *wilfully* concealed their labours, he is obnoxious to a still higher degree of censure. In either case, his silence is truly unaccountable. Should it be urged, in apology, that the history is brought down only to the middle of the eighteenth century, the plea would be insufficient; for most, if not all, of those we have named had established their character before that time: the author, however, has continued his work to a later period; and informs us, in his preface, that the ‘history concludes with the fatal years of 1782 and 1783,

in which the sciences were robbed of Daniel Bernouilli, Euler, and d'Alembert.'

Every thing which relates to the character and talents of Newton and Leibnitz, our author represents by a kind of anamorphosis; and seems very unwilling to place us in a proper position, to view the objects he sets before us. A regard to decency and public opinion has drawn from him some eulogiums on the British philosopher: but he takes care to weaken their effect, by blending with the narrative such expressions as are best calculated to injure his character, without seeming to intend it. 'Newton almost entirely *melting down* the Treatise of Quadratures into another.'—'The principle of this solution, of which Newton, *as usual, made a mystery.*'—'In vain did Newton afterward change his language, *led away by the flattery of his countrymen.*'—Weak man!—'John Bernouilli *laughed* at this scheme of a solution; and concluded that Newton *had only eluded the difficulties* of the question, and *by no means* surmounted them.'—'Newton was the pupil and friend of Barrow, and had opportunities of *gathering* from his conversation ideas which are not in his works.' Foreigners have always been glad to represent Newton as a scholar of Barrow: but this is a mistake; for he had no instructor, as, in matters of pure science, is often the case. At first they asserted that Newton deduced his method from the geometric lectures of Barrow; but when, in reply to this, *it is proved* that Newton had discovered his method *five* years before the publication of Barrow's work; and that, in the doctor's preface, he acknowledges his obligation to Newton for 'revising the work, noting what wanted correction, and even giving some of his own,' they change their ground: then it is pretended that he caught the hint from his conversation: but even this is improbable; for it would rather appear, from some expressions in these very lectures, that Barrow owed to young Newton the first thought of making such extensive use of motion in geometry.

Leibnitz, it seems, needed no such assistance. He could write enough without stealing from himself, and *melting down* his works into another form: he did not drudge on for years at one subject, as it is falsely insinuated Newton did: he did not profit by the lectures of his preceptors. No. He 'found but moderate assistance in his studies in Germany. *He formed himself alone.* His *vast and devouring* genius, aided by an *extraordinary* memory, took in *every branch* of human knowledge.'—'Notwithstanding *many* interruptions, he was *incessantly* publishing in the journals.'—This circumstance, however, is not so much to his credit as our historian conceives; for his haste to publish, often involved him in error. But M. Bossut disguises this; and, in one instance particularly, gives a

directly false statement, for the purpose of hiding the mistake of his hero.—We allude to the account of the Leibnitzian measure of forces, p. 316.—A true statement of the case is this: In the *Acta Eruditorum*, A. D. 1686, Leibnitz, endeavouring to prove the error of Des Cartes, who affirmed that the same quantity of motion is always preserved in the world, says, it is agreed on by the Cartesians, and all other philosophers and mathematicians, that there is the same force requisite to raise a body of one pound to the height of four yards, as to raise a body of four pounds to the height of one yard; but, being shown how widely he was mistaken in supposing *that* the common opinion, which would, if allowed, prove the force of the body to be as the square of its velocity, he afterwards, instead of acknowledging his mistake, endeavoured to defend it as a truth, since he found it was the necessary consequence of what he had once asserted. It is not our present business to inquire into this truth of the Leibnitzian measure of moving force, or it would be easy to show that it is incompatible with this universal fact; namely, that the relative motions of bodies resulting from their mutual actions, are not affected by any common motion, or by the action of any equal and parallel force on both bodies.

M. Bossut gives a very partial and unjust view of the dispute respecting the invention of fluxions. We were in hopes this discussion had satisfactorily terminated long ago; but our author has, by his garbled account, in a manner revived the controversy. To comment properly upon his misrepresentations, would occupy a volume, and require much time: but we cannot pass over this part of the work entirely without animadversion. A concise relation of some important facts must, for the present, suffice. Had our historian been disposed to discuss the matter impartially, he would have followed the order of time; and, instead of first mentioning 'the ever-memorable paper' which Leibnitz published in 1684, would have acknowledged that there were papers written, produced, and published by Newton in 1665 and 1666. In the first, he proposed the direct method of fluxions in these words: 'An equation being given, expressing the relation of two or more lines,  $x, y, z$ , &c. described in the same time by two or more moving bodies, A, B, C, &c. to find the relation of their velocities,  $p, q, r$ , &c.' The solution to this problem is given in the same paper. In that of 1666, are given several propositions; some on the inverse method of fluxions: the characters  $\dot{x}$ ,  $\dot{y}$ , &c. are used for first and second fluxions; and the fluxions of lines are called the *velocities of increase*, the *velocities* with which they *increase*, &c. These papers were given, at a very early period, by sir Isaac Newton to Mr. Collins; they afterwards

came into the possession of Mr. W. Jones, who presented an accurate copy of them to Dr. Pellet. Yet is it insinuated by our author, that there is no proof that Newton early denoted fluxions by dots; but that 'the dotted letters first began to appear in the third volume of Wallis's works, *several years* after the differential calculus was everywhere known!' Where prejudices are strong, the most overpowering evidence becomes weak; but surely none with a particle of candour can *now* deny that Newton was the *first* inventor of the method. Was he, strictly speaking, the *only* inventor? We think he was; and there are certainly strong grounds for this opinion. In opposition to this, we are reminded of the Scholia to the Principia, in which Newton acknowledges, that when he communicated his discovery to Leibnitz, 'that celebrated gentleman answered, that he had found a similar method; and this, which he communicated to me, differed from mine only in the enunciation and notation.' But Newton, on learning how Leibnitz and others had misrepresented this passage, resolved to omit it; a circumstance of which Bossut complains. M. Buffon had done the same thing before, and asked '*Pourquoi supprimer cet article? puisqu'on l'avoit laissé subsister dans la seconde édition en 1713: c'est-à-dire dans le tems de la chaleur de la contestation.*' We answer, that edition was in the press, and great part printed off, before the dispute about the invention of fluxions began; before sir Isaac knew that the paper of 1666, which was in Mr. Collins's hands, and the letter written to him in 1672, or at least copies of them, had been sent to Slusius, Tchurnhaus, and Leibnitz; long before the passage of the Principia had been misrepresented. The subsequent inquiries into facts, proved, that, though Newton's candour and modesty induced him at first to give credit to the assurances of Leibnitz, yet it would have been ridiculous to pretend to any such belief afterwards.

Leibnitz himself acknowledges, that, in 1676, being in England, 'he staid some days in London, where he became acquainted with Collins, who showed him *several letters* from Gregory, Newton, and other mathematicians, which turned *CHIEFLY on series.*' This visit to England was probably occasioned by Collins's communication of the letter of 1672; and, though we, instead of positive, have only strongly presumptive evidence, we are decidedly of opinion that Leibnitz saw, in Collins's possession, the papers we have before spoken of; and thus became acquainted with Newton's discovery. We request that the reader will compare with Leibnitz's acknowledgement, the following relation, for the truth of every part of which we hold ourselves responsible.

In the year 1669, amongst other series by sir I. Newton,

one for finding the arc of a circle from the sine—and, in 1671, another by Mr. Gregory, for finding the arc from the tangent—were sent to Mr. Collins, who was very free in communicating these and other discoveries. In 1674, Leibnitz mentions, in a letter to Oldenburgh, his being possessed of the first series; and the next year those of both Newton and Gregory were sent by Oldenburgh to Leibnitz. But, in 1676, Leibnitz dropped his pretensions to the first series, *not being able to demonstrate it*, and sent to Oldenburgh, *as his own*, that of Gregory, with a demonstration. Both Newton and Gregory admitted that Leibnitz found out this series; for they knew nothing of Oldenburgh's letter, the copy of which lay buried, for more than thirty years, among the papers of the Royal Society: so that at length, though not till 1713, Leibnitz was compelled to acknowledge Gregory as the original author. Nay, from the whole tenour of this gentleman's conduct, he may be justly suspected of having often learned by information what he affirmed to have invented: for he pretended to Mouton's differential method; to a property of a series that had been discovered by Pascal; to four or five different series invented by Newton; to a method of progression; to the differential analysis, when it is certain he was ignorant of it; and, lastly, to some of the principal propositions in the *Principia*. Newton's grand work was first published in 1686: it was criticised at Leipsic by Leibnitz, in a review managed by himself, in 1687; and, two years afterwards, he pretended to have invented some propositions contained in the *Principia*, relative to the motion of the planets in ellipses. Well might this gentleman be characterised as having a '*vast and devouring genius!*' for he was determined to *devour every* choice morsel that fell in his way. We attempt not to depreciate his talents; but that he was a **PLAGIARY**, there can be no reasonable doubt. Leaving, however, the reader to form his own opinion, we must hasten towards a conclusion of this article.

The history of the fourth period occupies nearly half the volume, which, taking into account the number and importance of modern discoveries, is not, perhaps, too large a portion, had it been fairly subdivided. But the author has three or four favourites, upon whom he bestows reiterated commendations, and respecting whom he relates many trifling circumstances; while other names, of equal importance to science, are utterly excluded. We are told, for instance, at p. 324, that the two Bernouillis employed themselves for a long time without success on the problem of the *shortest twilight*; and indeed we recollect, that, in M. d'Alembert's *Mélanges de Littérature*, it is stated that John Bernouilli spent *five* years upon this problem. For our own part, however, we do not see in what way this redounds to Bernouilli's credit; especially as the problem

had been elegantly solved by Petrus Nonius, in his Treatise *De Crepusculis*, printed at Lisbon in 1542. But our historian does not think fit to hint at what Nonius had done: nor does he say a syllable of the very neat and simple solutions given by Dr. Gregory in his *Astronomy* (ed. 1702), and by Hayes in his *Fluxions* (ed. 1704). These last two gentlemen had the misfortune, it seems, to be born in the same country with Newton.

At p. 335, we are told that we are indebted to M. Parent for the discovery, 'that, in hydraulic wheels moved by the impulse of water, the *maximum* of effect takes place when the velocity of the wheel is one-third of the velocity of the current.' Parent's solution is ingenious, and was long received as accurate; but either the author or editor ought to have stated, that it is now known to be *erroneous*. Mr. Waring, an American, pointed out the cause of Parent's mistake; and showed, on the supposition that all the water which passed by an undershot wheel impinged against it, that the velocity of the wheel would be *half* that of the stream in the case of a *maximum*. This gentleman, however, assumed as a principle, that, while the stream is invariable, whatever be the velocity of the wheel, the same quantity of fluid must strike it somewhere in a given time; which being not strictly true, it is found, that, in practice, the velocity of the wheel will be rather less than half the velocity of the stream, to produce the effect of a *maximum*.

In a chapter on hydrodynamics, M. Bossut employs, very properly, a few pages on the resistance of fluids. It is strange, however, that the connexion of this subject with the effects of air on the motion of military projectiles, did not remind him of that important branch of mixed mathematics. We know not how to account for this omission, any other way than by supposing that he was unwilling to introduce a subject, when treating of which, he must necessarily have mentioned Benjamin Robins,—an *English* philosopher, who dared to controvert and expose the mistakes of two eminent foreigners, John Bernouilli and Leonard Euler.

Chapter 13, on the 'Progress of Astronomy in the fourth Period,' contains many interesting and curious particulars, as might naturally be expected. But we could not help being struck with some omissions. When relating the discussions and admeasurements to ascertain the figure of the earth, no notice is taken of the performances of the late father Frisi, although it is well known that he wrote two masterly treatises almost exclusively on this very subject. And again, when the investigations concerning the precession of the equinoxes are spoken of, no mention is made of father Frisi's dissertation on this subject, though it is universally admired as a model of elegance and perspicuity. Such a marked neglect of one of

the most celebrated philosophers of the eighteenth century would excite our astonishment, if we had noticed it in any other history. Newton's solution of the phænomena of the precession is one of the most illustrious proofs of his sagacity and penetration: he made a slight mistake, it is true; but, as his candid commentator, Daniel Bernouilli, acknowledged, 'he saw through a veil, what others could hardly discover with a microscope in the light of the meridian sun.' Practical astronomers had not, in Newton's time, discovered all the facts necessary to furnish data for a complete solution; but the prophetic ingenuity and fertility of his assumptions call forth the warmest admiration. Subsequent discoveries enabled d'Alembert to give the first complete solution: yet the labours of T. Simpson, of Sylbaville, and Walmsley, and more particularly of Landen, on this most difficult and sublime subject, would not have been forgotten by any historian who was not influenced by highly improper motives.

At the end of the volume, the editor has annexed a 'Biographical Table of the most eminent Mathematicians of ancient and modern Times, exclusive of those now living.' In this, we observe some errors and some omissions which it is not necessary to particularise. More than all the information this table is calculated to convey, might have been furnished by an alphabetic index with references to the various pages in the volume where each name was to be found: such references would have enabled the reader to ascertain, both in what period any philosopher or mathematician lived, and at the same time in what departments of science he was most eminent, or made most discoveries.

The volume before us being the first attempt at a general history of mathematics which has ever appeared in the English language, we thought it our duty to examine it with more than common care and minuteness: the result of our examination we have here laid before the public. Had there been fewer errors to correct, fewer misrepresentations to expose, fewer traces of partiality to animadvert upon, our labour would have been rewarded by the pleasure we should have derived from warmly applauding the work; while, on the contrary, we can now only lament, that, with talents and acquirements not ill fitted for the task he had assigned himself, M. Bossut should be so far under the dominion of his prejudices, as to render it impossible for us to recommend the present as a fair and candid history.

ART. III.—*Life of Geoffrey Chaucer.* (Continued from our present volume, p. 60.)

MR. GODWIN advances with a formidable array of preparations.

'A great magazine of knowledge inspires its possessor with a graceful confidence; he is conscious of his wealth, and disburses it freely; he wanders over the whole field of his subject or his business, and does not encounter a fence or an abattis at every turn. Mathematics may be a laborious study; the learned languages may be of tedious acquirement; etymology or the knowledge of the affinities of speech may be repulsive; logic may be supersubtle and disputatious; similar objections may be urged against natural history, civil history, law, commerce, anatomy, medicine, chemistry, and every branch of human knowledge: but the greater number of these a man has acquired, the more vigorous will he feel himself to be; and he who confines his attention to the immediate object of his pursuit, will be superficial and precarious even in that. Studies which shall, perhaps justly, be thought too nice in their research, or too remote from the affairs of life, yet refine the mind, defecate its grossnesses, and enable it to recognise and apply, so to express myself, the cleanness and springiness of its muscular powers.' Vol. i. p. 199.

To these sentiments, the biographer accommodates his practice. Innumerable branches of knowledge, curiously tessellated, overspread his work. Authors, artists, and men of science of various ages and degrees, have contributed to enrich the '*great magazine*' which '*inspires*' him 'with a graceful confidence!' and invigorates his portly volumes.

We are too 'superficial' to despise trite maxims. Reflecting on the actual, not on the speculative, durability of life, aware how 'vast is art,' how 'narrow human wit,' we conjecture that '*novices*,' ambitious of excellence, should almost exclusively pursue the selected objects of their study. Wits more enlarged may admire a system of unbounded acquirement. Our limited energies cannot emulate that 'MUSCULAR mind,' which so 'recognises' and 'applies' its '*cleanness and springiness*,' as to spring cleanly over the 'abbatis' and 'fences' of reason and of taste, to wander *beyond* the field of its subject, and profusely '*disburse*' a borrowed wealth.

'*After a while*,' notwithstanding his original professions of humility, our biographer recovers 'his strong propensity in *behalf of ostentation*.' Of Richard II, Mr. Godwin remarks, that, '*being a husband, and* INSTALLED IN THE FACULTIES AND IMMUNITIES OF A MAN, it was natural that he should be eager to put a close to the period of his pupillage.' Mr. Godwin has been also a husband, and, we imagine, a similar INSTALLATION has '*ripened*' his '*genius*' thus to despise criticism:

'Criticism, though it may make many judges, never perhaps ripened one genius. It is a deadly foe to bold and adventurous attempts, and scarcely leaves any hope of success, but to him who aspires to please us *just as we have been pleased an hundred times before.*' Vol. i. p. 247.

We shall daringly aspire to restrain this *ripened genius*, to check him in his 'bold and adventurous' career, to hint at his bombast, and to 'defecate' his 'grossnesses.'

Of his own 'style and sentiment' on critical questions, we shall give an example. Instances of diction *more carefully refined*, '*ten times*,' '*forty times*,' '*a hundred times*,' will occur to every reader:

'It (the language of Chaucer) is not *MORE* obscure than the language of Spenser, and scarcely *MORE* than that of Shakespeare. *MOST* of the English writers, from the death of Chaucer to the times of Elizabeth, are *MORE* obscure than our poet. The English tongue underwent little alteration till the reign of that princess. Chaucer's style, in his principal works, is easy, flowing, and unaffected; and such a style, whatever may have been the circumstances of the writer, *can almost never be obscure*. We take *ten times MORE* pains to familiarise ourselves with the idioms of Italy and France, than would be necessary to master that of the old English writers; while this latter acquisition would be *forty times MORE* useful.' Vol. i. p. 247.

The 'scorn' which this writer has expressed for others, tends to conciliate no indulgence for himself. Learned and celebrated men, from whose productions he has 'sucked the honey'—Petrarch, Lowth, Warton, and literary characters alike venerable—are rudely assailed by his indecorous presumption\*. He seems unaware 'how little' would be the remaining sum of his own *energies*, if we had leisure to extirpate what Warton would have rejected as 'THE UNWIELDY EXCRESCENCE' of MANY A 'DISPROPORTIONATE EPISODE,' and to strip off

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\* We shall allude to a few examples: *Petrarch* is decried as a prejudiced, haughty, and fastidious *pedant*, who understood a French romance, the '*Roman de la Rose*,' 'no better than Voltaire understood Shakspeare!' *Warton's* history of our early poetry, 'an immense treasury of materials,' is *always* a most incoherent jumble. Bishop *Lowth*, among other literary delinquencies, to raise his own hero, takes pains to *BLACKEN* the character of a king. The compiler of the article Chaucer, in the *Biographia Britannica*, having erred in marginal references to records which merely relate to grants of Chaucer's pension, is charged with intentional '*fabrication of history*,' and direct forgery. The biographer of Petrarch, the *abbé de Sade*, is sometimes '*ostentatious and arrogant*.' The poetry of *Spenser* has a character of *sickliness and effeminacy*. That indefatigable and excellent editor, *Tyrowhitt*, is a *sneerer*, affects *absolute authority*, and makes '*invidious*' observations. 'The book called *Johnson's Lives* of the most eminent English Poets is most contemptuously characterised. Is 'THIS AS IT SHOULD BE?'

— 'All his equipage of pride—  
Deduct what is but vanity and dress,  
Or learning's luxury, or idleness,  
Or, TRICKS TO SHOW THE STRETCH OF HUMAN BRAIN.'

At these tricks we can only glance. We are inadequate to a complete examination of the 'miscellaneous painting' offered to our dazzled perception.

Chaucer is intended by the artist to be 'the central figure,' giving unity and individual application to the otherwise disjointed particulars with which the canvas is diversified. Seldom, however, is the 'person of Chaucer,' or of John of Gaunt, his compeer, prominently distinguished.

Ten chapters scarcely afford to the hero of the title-page a scope of six pages. 'Contemporary objects,' and figures of remoter antiquity, crowd this part of the picture, on which we shall bestow a transient attention.

Mr. Godwin, copying previous masters, endeavours to depict London as it appeared under the dominion of the Romans, Saxons, Normans, the princes Plantagenets, Stephen, and Edward III. Among other subjects, he treats of the learning and politeness introduced by William the Norman;—travellers in the east during the *twelfth* century; prevailing superstitions; degraded state of the English language; schools in London; the rise and decline of allodial and feudal tenures; origin of chivalry and romance; early English writers; state of the church in the fourteenth century; predominance of the Roman-catholic religion—its empire over the senses, by edifices and ceremonious rites, and its decline; history of the minstrels—their occupations, arts, and incorporations; the state of music, dancing, tumbling, jesting, legerdemain, magic, and prophecy; the rise and progress of the English stage, miracle-plays, pageants, mysteries, and profane dramas; the diversions of shows, hunting, hawking, wrestling, prize-fighting, cock-fighting, tournaments, and the '*diversion*' of '*robbery*!'—the institutions of the order of the round table and of the garter; military antiquities and architecture, Saxon, Norman, and Gothic; Grecian buildings compared with Gothic structures of the early and latter taste; palaces, manor-houses, and ancient castles, with their apartments, and appendages of ditches, keeps, portals, draw-bridges, loops, and sally-ports; manners and style of living in these æras; state of sculpture, painting, embroidery, and the art of illumination; state of the arts under Henry III; St. Stephen's chapel; music among the Saxons, sacred and profane; and improvements in the musical science during the eleventh century.

Surrounded by so many objects, we dimly discover Chaucer through a cloud of conjecture. Not more enlightened than

preceding biographers, Mr. Godwin *supposes* that the poet was born in London in 1328; that his father was an opulent merchant; that 'his youthful fancy was fed with romances,' on which he 'was at liberty to ruminate for ever;' that he was 'brought up in *all that* institution' (of religion) 'which, relatively to the times in which he was born, was regarded as seemly, decent, and venerable;' that he was a 'lover of music;' and, having passed through *a certain course* of education in London, was removed to Cambridge.

Before we revisit Chaucer at Cambridge, the multiform subjects of the first ten chapters may furnish a few selections. From an elaborate dissertation on 'religious architecture,' we extract the comparison between the early and latter styles of Gothic structures.

'The latter Gothic is undoubtedly a "light, neat, and elegant form of building \*;" but in these qualities it cannot perhaps enter into a strict competition with the Grecian style. Its slender pillars may possess various excellencies, but they are certainly not magnificent; and the shafts by which the pillars are frequently surrounded, have an insignificant air, suggesting to us an idea of fragility, and almost reminding us of THE HUMBLE VEHICLE THROUGH WHICH AN ENGLISH OR GERMAN RUSTIC INHALES THE FUMES OF THE INDIAN WEED. The tendency of the latter Gothic, as has been already said, is to excess of ornament: and some of its structures, TOMBS for example, which belong to the century immediately before the reformation, have rather the appearance of TOYS to decorate a lady's chamber, than of monuments, the figure of which should excite ideas of duration, and generate in the mind a solemn and an awful sentiment.' Vol. i. p. 144.

'The elder Gothic is undoubtedly free from all the faults which have been here pointed out in its immediate successor. The gigantic pillars, the substantial roofs, and the massy walls of a cathedral built in this style, at once strike us with the idea of an edifice coeval with the world. There is a sumptuous and proud magnificence in a cathedral such as that of Durham, which infinitely surpasses the light and pleasant style of the cathedrals of the thirteenth century. The expanded dimension of its parts compels us to shrink into our littleness, and to feel, as if we were rather among those grand, fantastic scenes which are produced by the stupendous sports of nature, than among the works of human art.' Vol. i. p. 145.

'The latter Gothic however possesses many excellences purely its own. Such are its spires and pinnacles; its painted glass; and its immense windows east and west, adapted to exhibit the full effect of this art. Those buildings in which these advantages should be employed, without any other deviation from the style of archi-

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\* Bentham, §. vi.'

ecture in vogue in the reign of Henry I, would perhaps prove the most perfect specimen of a religious edifice which the mind of man has yet invented.' p. 146.

Our readers must smile at Mr. Godwin's fragile *tobacco-pipes* and his lady's *sepulchral toys*—'omni digna cachino!' That he is no scientific architect, may be presumed, when he warmly applauds the popular *illustration* of Warburton, who *unscientifically* derives from avenues of trees the first PRINCIPLE of Gothic edifices. Progressive variations from Roman architecture, which terminated in the latter Gothic, can be (we may almost assert, have been) traced with sufficient accuracy to correct an opinion merely *fanciful*.

We shall now exhibit Mr. Godwin in the character of a musician.

'In the ancient music the sounds produced by the singer or the instrument were subordinate to the words; and every man, not infatuated with the passion for music, will admit that, however rapacious or impressive may be the accord of sounds, yet the language of music, taken separately from words, is loose, obscure and enigmatical, susceptible of various interpretations, and guiding us with no sufficient decision to any. When we hear a tune unaccompanied with words (unless that tune by past association is enabled to raise up in our minds the image or general purpose of certain words), or when we hear a tune in which the *luxuriance and multiplicity* of musical sounds *obscures and tramples* with disdain upon the majestic simplicity of words, our attention will almost universally be fixed less upon the passion which ought to be communicated, than upon the skill of the artist; we shall admire much, and feel comparatively little. In a tune in which the number and time of the musical sounds are regulated by the syllabic measure of the verse, there will be an awful or a fascinating simplicity, which is capable of powerfully moving the heart. *Refined and scientific music can delight no man, but from affectation, unless it be aided by previous habits or education.* The taste for it is consequently an artificial taste; and when most perseveringly and successfully cultivated, yet its power over the mind will never rise to so great a degree of strength, as the pleasures of natural taste.' Vol. i. p. 181.

Careless of metaphoric and grammatic error, infatuated amateurs will consider the doctrine inculcated by Mr. Godwin as in part correct, in part fallacious. The *vocal* department of music assuredly requires an audible enunciation of *words* intended to direct the emotion: yet persons of musical sensibility, unaided by musical science, often endeavour to pursue the 'hidden soul of harmony' through the mazes of an *instrumental* quartett; not less charmed with the 'enigmatical accords' of refinement, than with those artless melodies which usually captivate an uncultivated ear.

We return to Chaucer, and discover in these researches no

superior information. He is *imagined* to have produced his poem entitled the 'The Court of Love' while a student at Cambridge; and, anticipating the future influence of our language, to have preferred *English* versification. As a vernacular poet, this biographer contends that he preceded Gower.

Ovid, with the poets of the continent, contemporary and of former æras, writers of romance, and Provençal bards, particularly the author of the 'Roman de la Rose,' Chaucer industriously contemplated and translated.

The knowledge of abler critics and historians, Mr. Godwin mingles with his own fancies. In his character of the early Italian poets, he describes Dante, by low and inflated metaphors; as 'one of those *geniuses* who, in the whole series of human existence, most *baffle all calculation*;' who '*presents us with sallies of imagination and ENERGIES of composition*' never to be excelled; and 'makes the flesh of man creep on his bones!' '*Petrarca*,' he asserts, '*has the naked and unadorned character of the modern French versifiers*!' and '*smells of the crucible*!' Mr. Godwin would shine with redoubled splendor, if his own 'false thoughts, conceits, and fancies,' could be transmuted by any crucible into metal as brilliant as the poetry of Petrarch.

We are detained in the twelfth chapter by criticisms on an unimportant poem, 'The Court of Love,' and by trivial discussions to ascertain whether it were addressed to a real or to an imaginary personage: but we are assured that Chaucer 'received from nature a *genuine vocation* for poetry;' and first introduced into our language the stanza of seven lines.

In this chapter, among many scattered remarks, we approve the opinions, less novel than correct, that 'the great excellence of Chaucer's genius is relative to humour and the delineation of manners' (p. 238): and that 'an edition of Chaucer designed for general reading ought, by accents or some equivalent expedient, to mark in certain cases to the eye the manner in which the verse is to be pronounced' (p. 250).

We must now pause, to prepare for other duties. In a subsequent article we shall renew our attention to this work; and, by adequate remarks and competent extracts, enable our readers to estimate the weight of evidence on which our decision will be founded: we cannot, however, bid a short adieu to Mr. Godwin, without a reprobation of his illiberality.

For Johnson's admired *Lives of English Poets* since the Time of Chaucer, Mr. Godwin insolently proposes a *new* title, as more appropriate: '*Lives of the most eminent English Poets, FROM THE DECLINE OF POETRY in England, to the Time of the Author!*' 'The brilliant and astonishing ages of our poetry,' he asserts, 'are *wholly omitted*' by Johnson.

After this unqualified declaration, he *most consistently* ac-

knowledges that MILTON *may* lay claim to sublimity; that POPE is an elegant writer, admirably neat and compressed; and that DRYDEN 'pours out' 'a fervid and tumultuous eloquence.' Forgetting that Collins, Akenside, Gray, and Thomson, *may* also have some title to the name of poets, he decides that Spenser (though 'sickly and effeminate'), Shakspeare, and FLETCHER! with some of their contemporaries and predecessors, are our *only genuine* poets, with whom to contend *he* would 'challenge all the world.'

His critical '*achievements*' (his diction we borrow) 'never appear so stupendous, as when they' thus 'exhibit themselves in their newest gloss!'

We are reminded, that 'Homer had his Zōilus, Virgil his Bavius, and Chaucer his nameless adversary.' And since this biographer must also have his *Censor*, we shall conscientiously endeavour that our '*SPAWN of a recent period*' (the polite general designation which Mr. Godwin applies to reviewers and journalists) may not, as we float along, so alarm his literary FRY, as to afford a reasonable cause for the slightest 'diminution of his CHRISTIAN charity!'

ART. IV.—*Scottish Scenery: or, Sketches in Verse, descriptive of Scenes chiefly in the Highlands of Scotland; accompanied with Notes and Illustrations; and ornamented with Engravings by W. Byrne, F. S. A. from Views painted by G. Walker, F. A. S. E. By James Cririe, D. D. 4to. 3l. 3s. Boards. Cadell and Davies. 1803.*

THE picturesque circuit of Dr. Cririe comprehends Edinburgh, Queensferry, Kinross, Perth, Dunkeld, Blair in Athol, Taymouth, Kil-linn, Tyne-drum, Dalmally, Inverary, Arroquhar, Rosneath, Luss, the Lake of Lomond, Drymen, Hamilton, Lanark, and the Kirk of Shots. Intervening native scenes, savage and decorated, harmonise with the creations of art, to enrich and embellish a tour often celebrated for variety and magnificence; where admiration may be satiated with mountains, lakes, forests, and cataracts,—with dismantled castles, mansions of industrious opulence, stately palaces, and venerable ruins!

The sketch of this interesting tract was made while the impressions were recent. Feelings which a survey of nature excited, the poet has endeavoured to associate with the recollection of past events; and, connecting the *history* of the country with its *scenery*, to recall departed excellence, and to animate the patriotism of a virtuous people. For the attainment of this object, extensive notes and illustrations, relative to dates, occur-

rences, characters, and local allusions, are annexed to the poem, and are required by the author 'to be regularly consulted in the perusal.' The statistic publications of sir John Sinclair, and abundant aids collected from Pennant, Gilpin, and numerous writers, particularly from those beyond the Tweed, combine to elucidate the verse.

Dr. Cririe has treated his subjects in a style different from that of rival travellers. Although the same scenes have lately engaged the pens and the pencils of other artists, he is emulous to please readers who may 'have a taste for *this* species of composition.'

The SKETCHES IN VERSE fill twenty-two compartments. They are preceded by a *dedication* to the earl of Dalkeith, and by a short *advertisement*, explaining the design of the writer. An *Address to Loch Lomond*, his first essay in descriptive verse, is reprinted with additions, and assumes its proper situation in the tour. *Loch Kettrin*, a poem in two parts, characterised by Dr. Cririe as 'a work of more fancy,' is added to the Sketches. The *notes and illustrations*, in which we observe no excess of original composition, employ nearly the half of this elegant volume. Twenty *engravings* are interspersed; but a map of the tour is omitted.

We have concisely analysed its arrangement; and shall attempt to give a fair introduction to the work itself, by candid specimens of its poetry and its prose. Our selections will be as lenient as critical justice will authorise, and as copious as our limits can allow.

A view of Loch Leven naturally recalls to a poetic mind the accomplished Mary of Scotland, and her lamented fate.

'View of Loch-Leven.—The Island and Castle in which Mary Queen of Scots was imprisoned—Her Escape.—The Earl of Northumberland confined soon after in the same Place.—Kinross House.—St. Serf's Isle.—A Storm.' P. 20.

'But see where Leven spreads her silver lake\*,  
By verdant hills and groves encompass'd round;  
'Ah me! in yonder solitary isle,  
Ill-fated Mary, captive and dethron'd,  
Was wont to walk; musing, with heavy heart,  
With heaving sighs and frequent falling tears,

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\* Before entering on the description of Loch Leven, it is proper to inform the reader, that the author has availed himself of some hints, and has even borrowed entire lines from poems by George Wallace, esq. entitled *Prospects from a Hill in Fife*. In justice to their author, those lines are marked with inverted commas.

'Loch Leven is a beautiful lake about eleven miles in circumference, with two islands in it; upon the smallest of these, stand the ruins of that castle, in which Mary Queen of Scots, at the age of 27 years, was closely confined by her own subjects, from the 16th of June, 1567, to May 2d, 1568.'

On happier days, on fortune's sad reverse.  
 Her beauteous form, alas ! her high born hopes "  
 And former bliss, how little these avail,  
 To soothe the anguish of her sickly soul,  
 Ruthven to melt, or Lindsay's ruthless lord ;  
 Or bend the heart of unrelenting guards !

• Yet deem not lost the empire of her charms,  
 Her beauty bath'd in tears young Douglas saw,  
 Nor saw, unmov'd, the sorrows of a queen :  
 His gen'rous loyal bosom beating high,  
 Nor selfish love, nor mad ambition, there  
 Had room to enter : eager to release  
 The captive fair, Hope lends him ev'ry aid,  
 Points out the means, exulting in success.  
 Mild Ev'ning scarce had shot her parting ray ;  
 'Twas then with jovial mirth the castle rung,  
 When Douglas, watchful and alert, the keys  
 Secur'd : a beam of light brightly illum'd  
 The sov'reign's breast, illusive, soon to fade !  
 They pass ; the gates behind them bolted fast,  
 The massy keys swift to the deep consign'd,  
 And boats and oars adrift, prevented all pursuit.  
 Sudden they push from land ; he plies the oar,  
 The moon-beam gently playing on the flood.  
 Swift flies the boat, and quickly gains the shore,  
 Where loyal lords, with swiftest steeds, await  
 Their sov'reign's high command ; and joyful hail  
 Her near approach. Meanwhile th' alarm is spread ;—  
 What wild confusion fills the castle walls !  
 Each guilty heart appal'd with dark dismay,  
 Her flight made known, dreads vengeance for its crimes.  
 Yet, oh ! that still to Fate's decree resign'd,  
 Nor led by Hope's delusive smile, to change  
 From bad to worse, her sad unhappy state,  
 She here had staid, and ne'er the fate of war  
 Had tried, nor rival pow'r had trusted. Then,  
 Nor durance hard, in foreign land, had held  
 The captive queen, nor Justice, sacred name !  
 Too oft profan'd, indignant had beheld  
 The lifted axe,—the block,—the mangl'd corpse,—  
 Mournful remains of majesty laid low !  
 Distant the time,—remote the scene,—yet, still,  
 Tender emotions fill the feeling heart,  
 And melt, to pity, ev'ry gen'rous mind.

• Amid these dungeons drear, where sorrow dwelt,  
 An empty waste, now ruthless ruin reigns.

• The pow'r of vegetation kept alive,  
 For ages, trees that Mary must have seen ;  
 Beneath whose shade, perhaps she mournful sat :  
 Yet these now yield to time, and fast decay.

' Here too, an exile from his native land,  
Too soon, alas! to meet a traitor's doom,  
His death, though undeserv'd, yet seeming due,  
The noble Piercy, by a Douglas sold,  
With heavy heart oft view'd the country round,  
To him no shelter from his deadly foes.

' In groves of pine and forest trees embow'r'd,  
Surrounded by the lake and circling hills,  
The mansion fair by Bruce design'd and built,  
Hard by, in all his beauty rich, appears.

' Another isle, amid yon spreading mist  
Now hid, beheld the saints of other times :  
Their peaceful mansions in the dust laid low,  
Nor shelter yield, nor solace to the soul.  
Their pious labours, now, alas! forgot,  
Of learning or of love; design'd to bless  
The living or the dead, are known no more.  
Say, shall we visit those lone ruin'd walls  
Where Desolation damps the soul of Joy,  
And dark Oblivion, with her sable veil,  
Sits frowning o'er the deep? Ah no; for see,  
How black and lowering those low hanging clouds!  
The howling blast's already on the heath:  
The whistling wind forbodes the tempest nigh:  
Its awful gloom anticipates the night:  
The solemn warning let us not neglect;  
While bird and beast to covert fit repair,  
The friendly roof will shield us from the storm.' p. 22.

We cannot admit *all* the accompanying notes, which, to a recapitulation of historical facts, add the '*Lament of Mary*,' a long and pathetic poem, by Burns.

Our next picture will be the '*View of Tay and Perth from the South*,' with elucidatory annotations.

' Behold the Tiber! cried the Roman bands\*,  
Their martial breasts with mix'd emotions fill'd  
Of glad surprise and joy, when they beheld  
The Tay. Great Tay! from many a distant source,  
Wide spread, thou draw'st thy tributary streams.  
Like some great oak, the boast of antient times†,

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\* With singular pleasure the inhabitants of Perth relate the tradition of the Roman army, when it came in sight of the Tay, bursting out into the exclamation, *Ecce Tiberim!*

† In modern times, it has been thought by some who have seen both, that the comparison was not very flattering, or any great compliment to the Tay—whether size or beauty be considered.

' The bridge over the Tay at Perth was begun in 1766, and finished in 1771. It consists of ten arches, and measures 906 feet in length.'

† The comparing of the several streams that fall into the bed of a great river, to the branches and trunk of a tree, may, perhaps, be objected to; but it will scarcely be thought unnatural by one looking at their several ramifications.

And wonder of the present,—such thy trunk ;  
 Thy branches widely spread, swiftly descend,  
 From many a mountain top, and distant glen.  
 Where Gowry's hapless sons, in evil hour \*,  
 Untimely met their fate, fell traitors doom'd,  
 Thy placid stream reflects Kinnoul and Perth :—  
 Perth, once the residence of Scottish kings †,  
 Where courts were seen and parliaments were held,  
 Like eastern phoenix, still more fair and young,  
 Arises from her ashes. Fire nor floods  
 Have pow'r, so Heav'n decrees, e'er to devour ‡,  
 Or sink her in Oblivion's dismal pool :  
 Her level lawns, her streets and rising tow'rs,  
 Her stately bridge, her river's mighty stream,  
 Its verdant banks, than Richmond's not less fair  
 And gay, the traveller's raptur'd eye attract.  
 Nor these alone attention claim, for see,  
 Where, through small panes, and pointed arches high,  
 That Gothic structure sheds a dimmer light :—  
 Its walls oft saw the wild enthusiast rais'd  
 To fiercer phrenzy by stern Knox's voice §,

tions on a map, which is, perhaps, the only complete view that can be taken at one glance of a subject so extensive. It is generally thought that the Tay discharges more water into the sea than any other river in Great Britain.'

\* The story of Gowry's conspiracy has been a subject of inquiry for almost two centuries, but still continues wrapt up in obscurity, and is almost equally inexplicable now as at first. Dr. Robertson, in his history, gives the most probable explication of the mystery, by supposing that Gowry, as the partizan of queen Elizabeth, wanted only to get James in his power, who was, in fact, the property of each party as it gained the ascendant.'

† Perth was once the capital of Scotland. Here the courts of justice sat, the parliament assembled, and the king resided: it was then defended by a strong castle. In the English wars it was always warmly contested. Each of the three first Edwards had possession of it; and each of them lost it. It had its share also in the religious wars of 1559."—GILPIN.

‡ Perth, though several times overflowed, and in former times frequently burnt, is at present one of the most regular and handsome towns in Scotland. It is said that Bertha, or old Perth, stood on the banks of the Almond, but was carried off by a flood, in the year 1210. This has lately been proved to be a mistake. Perth stood on the same ground, before the inundation of 1210, on which it does at present.'

§ The violence of this rough and intrepid reformer is well known, as well as the rest of his history. He was born at Haddington, studied some time at Geneva, and afterwards was minister of the reformed party of Perth, and universally allowed to have been one of the most active men of his time in forwarding the Reformation.

It is amusing, and may be instructive, to observe how the opinions of men fluctuate as they are affected by their passions or their interest. One party extols the Reformation, and applauds the reformers as the friends of liberty, civil and religious. Another regrets the ruin of buildings till then deemed sacred, and the dilapidation of church revenues. With the latter, the reformers were vile enthusiasts, hypocrites, and fanatics, men of no principle, who did a vast deal of mischief. Much mischief as they certainly did, they are still blamed for more; for though Dunfermline, Haddington, Melrose, Dryburgh, &c. are well known to have been destroyed by the English; yet still "it was John Knox's doing." But instead of wasting time by endeavouring to settle a

While he, in thunder rag'd, and shook the throne.  
 There, on the left, observe that rising ground,  
 The house now ras'd, where pierc'd by impious hands  
 With num'rous wounds, the best of sov'reigns fell \* ;  
 One wicked uncle's hands escap'd in vain ;—  
 In vain, a nation's wealth his ransom pays ;—  
 In vain, the Graces and the Virtues join,  
 His person graceful, and his soul sublime,  
 With worth and rare endowments to adorn :—  
 Of loyal heart, and as a Douglas firm,  
 In vain, the bravest of her sex oppos'd  
 The daring band, by treason prompted on ;  
 Her arm, in vain the narrow passage barr'd ;—  
 No bar their fury brooks ;—they force their way ;—  
 The traitors fell nor God nor man revere.  
 Accursed band ! In vain, his pious queen  
 Her life expos'd, to ward the murd'ring steel,  
 From his lov'd bosom, than her life more dear.  
 For beauty, virtue, majesty are vain,  
 To wild Ambition's lawless force oppos'd.  
 Yet Vengeance sleeps not :—tho' unseen, she marks  
 Of mad presumptuous man, the guilty deeds,  
 Nor quits, though seeming slow, his flying steps :  
 He flies in vain ; nor, from her awful power,  
 Can darkness shield him in the silent grave.' p. 36.

Dr. Crie is not distinguished for *originality* of thought or of imagery ; yet this example of *general* description will not appear discreditable to his feelings or his talents :—

speculative dispute, one fact speaks loudly in favour of Knox, and even in favour of the moderation of the times in which he lived, barbarous and savage as we may be taught to think them ; that, except in the case of cardinal Beaton, there was not, by Knox and his party, one drop of blood spilt, either under form of law, or by the violence of the mob. How unlike what has lately taken place in a neighbouring kingdom, in an age that boasts of the illumination of philosophy, and in a country the most civilized of any in Europe !

\* Mr. Pennant, to whom the reader is referred for a more particular account of Perth, says, " One church, which belonged to a monastery, is very ancient ; not a vestige of the monastery is now to be seen. Its scite is pointed out upon a ridge of rising ground, at the north end of the town. It was founded by James I., that most amiable and accomplished prince, the ornament of his age ; whose virtues were the cause of his death, being barbarously murdered in his bed-chamber in this monastery, which he had founded and endowed, and to which he had retired as to a place of safety. A lady of the name of Douglas, who attended the queen, with great firmness and presence of mind, applying her arm as a bar to shut the door of the room, had it broken in attempting to obstruct the entrance of those armed ruffians, who perpetrated the inhuman deed at the instigation of the earl of Athol, the king's uncle. The queen, endeavouring to defend him, received two deep wounds : the king himself no fewer than twenty-three. This tragical event took place 21st February, 1436, in the 44th year of his age, and 13th of his reign.

There is a beautiful picture of this prince, playing on the harp, with his queen, and a select party of his court, listening to the music, by Graham, historical painter, London. The figures in this picture are all the size of life.

'What countless sweets kind Nature spreads around !  
 To glad the human heart, attun'd to hear  
 The music of the grove, the falling stream ;  
 The sighing breeze, or loud resounding main :—  
 To view the changeful sky ; the grateful change  
 Of e'en and morn, of seasons as they roll ;—  
 The cultivated plain, the mountain wild,  
 The mist slow creeping round its rocky brow,  
 Or level, resting in the humble vale,  
 Illumin'd by the sun ; while rocks and trees,  
 On hills and mountains rais'd in purer air,  
 Enjoy a bright unclouded sky serene.—  
 The waving wood and winding river full,—  
 The moss grown rock, or verdant swelling mound.—  
 Old Ocean wide, with heaving billows swell'd,  
 And ships swift wafted o'er his yielding waves ;  
 Cities, and towns, and villas rise to view :—  
 Bright is the gold that gilds the rising morn,  
 The purple rich that skirts the ev'ning sky,  
 The full orb'd moon seen thro' the branchy trees,  
 Her silver beams swift glancing on the lake :  
 Vast the blue vault with all its glory grac'd :—  
 From Zembla old, to Zealand's distant shores ;  
 From California eastward to Cathay ;  
 The vari'd views of Nature charm the soul,  
 Augment her bliss, and raise her thoughts to God.'

P. 103.

To the poem of 'Loch-Catharine (or *Kettrin*),' is prefixed a tablet, in prose, of its peculiarly romantic features of beauty and sublimity, well pourtrayed by Dr. James Robertson, and originally offered among the contributions to the eleventh volume of the Statistical Account of Scotland.

Aided by the machinery of a simple love-story—after describing primæval manners on the banks of this sequestered lake—the poet, indulging his melancholy, compares the ancient and present condition of its inhabitants and scenery.

'No noble aim excites, exalts, refines ;  
 E'en arms, degen'rate, save in self-defence,  
 For gain are now a servile trade become ;  
 And Science fair, from sordid views of wealth,  
 Pursu'd, less lovely seems. How chang'd the scene,  
 From that of antient times ! The forests old,  
 That waving veil'd each mountain top, and fill'd  
 Each darksome glen ;—those forests all are fled.—  
 A shelter and a shade, in former times,  
 For bird or beast their spreading branches form'd.—  
 Their scanty remnants still may fringe the lake,  
 Or skirt the winding vale :—some scatter'd shrubs,  
 With leafy verdure stud the mountain's brow ;

But all that waving night of ampler shade,  
Coeval with the mountain's self, hath fled,  
And left expos'd the bleak and barren heath,  
Depriv'd of all its woods: and hence impair'd,  
In number, much, its living tribes appear:  
The beaver, once a native of the soil,—  
Ingenious artist, hardly known by name,  
Of gentle manners, thou hast bid farewell  
To Caledonia's lakes and waving woods:  
The capercailly since hath also fail'd,  
And who can tell what tribes have been forgot?  
The deer, their antient haunts, have mostly fled,  
And lonely seems the dreary lifeless waste.' p. 214.

Our favourable extracts must at length terminate with a striking poetical circumstance:

'Beneath the covert of its leafy woods,  
Of some fair lake, young Tranor reach'd the shore;  
Bounded on either hand, he stood confin'd,  
'Twixt furious torrents, whose incessant roar,  
His ear assail'd: these passage quite deny'd.  
Long while, involv'd in thought, here Tranon stood,  
Beneath the covert of an aged oak;  
Then solitary sat, and ey'd the flash,  
That, frequent, gleam'd along the level line  
Of waters spreading in the lake below.' p. 205.

We have now completed our slight but undistorted outline of the abilities and versification of Dr. Cririe. Many passages alike respectable may be discovered. Milton, Thomson, Aken-side, Mason, and De Lille, have been studied with advantage. To the fascinating descriptions of *these* acknowledged masters, who select from nature at large, and finish their subjects with Virgilian taste and accuracy, the sketches of a *tourist* cannot be candidly opposed. Scotland displays objects of sublimity, which might arrest the flight of the *boldest* genius.

Among his faults, Dr. Cririe, although the construction of his verse is not usually vulgar, has admitted, apparently with design, but assuredly without effect, occasional *meanness* of *expression*, and an inanimate *enumeration of names*, ill according with metrical elegance. Two instances, taken at hazard, will support our assertion:—

'To thy stupendous size, *what's* Derwent Lake?  
What all the lakes of Cumberland to thee,  
With those that grace her sister county join'd?  
'Those pretty ponds, let others flock to view.' p. 108.

—————'Loch-Long, Cumbray, and Clyde,  
Are near at hand; Gourock and Greenock seen  
Across the flood; Port Glasgow, Renfrew old;  
Glasgow afar, its smoke and gilded spires,  
Scarce break the level horizontal line.

Nearer, Dumbarton's wond'rous rock and hills,  
 Dumbuck, Dunfin, and, 'mid the tide, Ardmore.  
 Nor let me here at hand the lake forget,  
 Gair Loch, with all its beauteous shores and woods,  
 The noble seat of Ardincaple fair,  
 Which vies with great Rosneath, already high,  
 And rising still in beauty and renown.' p. 102.

In page 89, line 13, is an unpardonable imperfection of measure, unless this error also can be attributed to a desire of pleasing by *variety*.

We scarcely blame the patriotic NATIONALITY of Dr. Cririe; but we can unreluctantly applaud the eulogium on his Caledonian heroes.

'Here spreads a desert, desolate and wild;—  
 Not wilder aught the formidable pass;—  
 That pass, ere-while, the utmost limit deem'd  
 Of habitable earth\*; yet to such wilds  
 Old Scotia owes, unstain'd, her high renown,  
 For vigour, valour, hardihood in war;  
 Virtue, with manly independence, join'd,  
 And all that tends, amid the deadly strife,  
 To raise, to highest rank, and deathless fame,  
 Her daring, dauntless, and intrepid sons.  
 Hail, land of heroes! Scotland's Genius, hail!  
 Long may such wreaths unfading bind thy brows.' p. 75.

We cannot, however, suppress the momentary smiles which have been raised by the learned *confidence* of a Scottish doctor BROADLY asserting the superior *purity* of his BROAD SCOTCH to our MODERN—*perhaps*, MORE REFINED—ENGLISH; and ingeniously metamorphosing our own venerable *Anti-Scot*, Dr. Johnson, into an advocate for '*Trans-Tweedish*' diction!

The speculation is new and amusing. Cæsar found in Britain at least two languages; *Celtic* in the mountainous region, and *German* in other districts. After the Roman invasion, the *Celts* retired to Cornwall, Wales, Ireland, and the western highlands of Scotland. Hence their language has been transmitted to their descendents—'a valuable monument of antiquity.'

Dr. Cririe proceeds:—

'But leaving it, for the present, we may turn our attention to its more fortunate rival, which is daily gaining ground, and threatens to deprive it of existence.

'This more modern language, as it may be reckoned, in its improved state, being a mixture of Belgic, Roman, Saxon, French, Greek, Dutch, Spanish, and Italian, has had the fortune, in these late times, from political arrangements, to be divided into two branches; one of these is known by the name of the English lan-

\* In the last rebellion, a body of Hessians, having been detached into the north of Scotland, made a full pause at the formidable defile of Killicrankie, refusing to march further. It appeared to them the *ne plus ultra* of habitable country; but it is not wilder than this.'

guage, or Anglo-Saxon; the other Scoto-Saxon, or Broad Scotch, commonly supposed to be a vulgar dialect, and a corruption of the former: with what justice and propriety this supposition is supported, we shall next proceed to enquire.

‘ But here, perhaps, we may have occasion to bespeak that candour and impartiality which ought ever to distinguish the lover of truth; since the national antipathy, excited by mutual injuries, between two rival states, now happily united, has not yet so far subsided, but that many south of the Tweed, having numbers on their side, and a greater proportion of national wealth, think the custom of their part of the country entitled to give law to language; and that every thing north of the Tweed, which does not coincide with their idioms and modes of expression, ought to be proscribed as barbarous. The language of the inhabitants, however, in both parts of the island, will go a great way to prove their common origin and natural affinity.

‘ That the Scottish dialect is not a corruption of English, any one may satisfy himself by looking into Dr. Johnson’s Dictionary for the origin of any word derived from the Saxon, where he will find the Saxon word to be the same as that in general use in Scotland at the present day. As to the merit of this dialect, we may again appeal to the same learned doctor, who has never been accused of partiality in favour of any thing belonging to the northern part of the United Kingdom. “ From the authors,” says he, “ which rose in the time of Elizabeth, a speech might be formed, adequate to all the purposes of use and elegance.” Now let any one compare the Scotch and English writers in the time of queen Elizabeth, and say which approaches nearest to the present standard.

‘ When one attentively considers the premises, the conclusion to be drawn is this, that the Scottish dialect retains more of the purity of the Saxon original: that the modern English has deviated more widely from the standard; or, if they will rather have it so, has improved upon the original, which Dr. Johnson has pronounced to be unnecessary. But from this change or improvement, Englishmen, at present, are at a loss to understand what their best authors formerly wrote: hence that farrago of notes upon Shakespear, whose language is still familiar to a Scotchman’s ear; who cannot help smiling at erudition, mistaking what is plain and simple, and wasting learned labour in explaining what is familiar to every peasant in this part of the island.’ p. 301.

‘ The Doric dialect, as it may be called, distinguished by its broad *au*, still prevailed north of the Tweed. This *au* is not found so broad in Germany, at present, and seems more slender north of the Tay.’ p. 303.

The dissertation concludes with a maxim which neither the *example* of Dr. Johnson, nor the *taste* of our readers, will, we imagine, authorise.

‘ Whoever wishes to be master of the English language, in its greatest purity and perfection, ought to study the BROAD

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SCOTCH, the old English, and the German language in its different dialects.' p. 305.

Led astray by the learned doctor, we have detained our readers too long in the Highlands. We return to close our labours by a remark on the *engravings* which adorn these poems. Although deficient in some respects, they are really *decorations*; and not, as is usual in similar publications, *deformities*. Mr. W. Byrne is the engraver: the subjects, which are romantic and interesting, are taken from views in crayons executed by Mr. G. Walker, of Edinburgh, of which an ample description is given in a *List of the Prints*. We observed in these plates a middle tint often too predominant; and the front ground, leafing, and subordinate parts, occasionally spiritless, neglected, or incorrectly delineated.

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ART. V.—*Remarks on the Uses of the Definitive Article in the Greek Text of the New Testament, containing many new Proofs of the Divinity of Christ, from Passages which are wrongly translated in the common English Version. Third Edition, 12mo. 2s. 6d. sewed. Vernor and Hood. 1803.*

ART. VI.—*Six Letters to Granville Sharp, Esq. respecting his "Remarks on the Uses of the Definitive Article in the Greek Text of the New Testament." 8vo. 4s. 6d. sewed, Rivingtons. 1802.*

IN the former of these tracts, a veteran in the cause of benevolence and piety claims our attention to an important principle of scriptural interpretation. His rules on the use of the Greek article *ὁ* and copulative *καί* are six in number; but, of these, the first is of much more consequence than any of the rest; which, indeed, are only subsidiary to it, and illustrative of the position there laid down. This position (which it is Mr. Sharp's main object to establish and apply) is to the following import:—

‘When two personal nouns, of the same case, are connected by the copulative *καί*, if the former has the definitive article, and the latter has not, they both relate to the same person.’

That our readers may form a more correct notion of the nature and importance of the object thus undertaken by Mr. Sharp, and maintained and pursued by his friends, it may be proper to give a brief statement of some previous historical particulars.

Beza, it should seem, was the earliest commentator who laid down, with any remarkable degree of strength and precision,

a principle similar to that which is here asserted by Mr. Sharp. The language, too, of Beza on the subject is more precise and express, and his application of the rule to the interpretation of the New Testament is more extensive, than that of any writer (unless we except the late learned Mr. Hawtrej) from his own time, till the date of Mr. Sharp's publication. The subject, however, was far from being fully pursued and treated at large by Beza: nor did any one at that time rise up to supply his deficiencies. We cannot help expressing our persuasion, that, had the same strenuous efforts then been made which at present demand our attention, much evil would have been avoided, and the controversy respecting the truth of the principle referred to would have been long ago decided.

The Paraphrase and Annotations of Erasmus were published a considerable time before the Commentary of Beza. It appears from them, that the principle alluded to was not entirely unknown to that distinguished scholar. In his note on Titus, ii. 13. (the place to which we refer), he writes, however, in a very unsettled style. He first affirms, that the words in question (του μεγάλου Θεου και σωτηρος ημων) will bear to be interpreted, either of two persons, or of one only; then interprets them of two (endeavouring to obviate an objection by a very far-fetched remark on the word επιφανεια, which, though little worthy of notice, Macknight has adopted); and next impugns his own decision, by saying, 'Quanquam omissus articulus in libris Græcis facit nonnihil pro diversâ sententiâ. Evidentius distinxisset personas, si dixisset και ΤΟΤ σωτηρος.' It is plain, however, to which side the hesitating critic was more inclined.

The sentiments of Erasmus, however weakly supported by his arguments, seem to have had greater weight with his contemporaries and immediate followers, than the opposite principles and opinions of Beza. Bullinger apparently admits (or at least denies very faintly) an ambiguity in the expression, 'Non enim,' says he, 'hic audio ambiguitatem Græcanici sermonis allegantes, ne Arianos præsentibus urgeamus. Nam ut verba maxime sint ambigua, ipsa tamen res cogit illa ad Christum referri.'

Calvin expressly states the phrase to be ambiguous. 'Porro dubium est, conjunctimne hæc legenda sint *Christi Magni Dei et Servatoris*, an vero de Patre et Filio disjunctim.' Thus the faintness and want of resolution and confidence among its friends, and the superior activity and address of the adversaries of Mr. Sharp's principle, gave the opposite interpretation an opportunity to take deep root in the early publications, the religious treatises, versions of the Scriptures, &c. immediately succeeding the Reformation.

After a considerable time, however, and when the knowledge

of the Greek language was become more general and extensive, there were not wanted, occasionally, learned men who wished to restore the interpretation asserted and demanded by Beza.

Among these, to speak only of our own countrymen, we might mention the respectable authorities of archbishop Tillotson (Serm. 184.), doctors Hammond, Whitby, and several of the commentators; Dr. Waterland, in his sixth Sermon at Lady Moyer's Lecture; Mr. Jones, in his Tract on the Trinity; and still more lately, Mr. Hawtrey, in his Appeal to the New Testament in proof of the Divinity of the Son of God, who has laid down the rule at considerable length, and applied it in a manner and for purposes very similar to those of Mr. Sharp.

It does not, however, seem that very much was gained by all this, or any deep and lasting impression made on the public mind. The principle was applied only incidentally, seldom to more than one or two texts, chiefly indeed to one only (Tit. ii. 13.): it was not employed at all till the stress of the occasion might seem to require it; nor even then did the advocates of the principle speak with that confidence which might reasonably have been expected; and the more reasonably, since all this while the rule and interpretation met every now and then with very explicit, laconic, and spirited adversaries.

The 'omissus articulus,' which, as we have seen, excited some perplexity in the mind of Erasmus, occasions to Grotius very little trouble. 'Qui putant TOT σωτηρος dici debuisse, si hæc distinxisset Apostolus, nôrint in his libris τα ἀρθρα sæpe poni ubi opus non est, et sæpe omitti ubi ex usu ponerentur.' We might refer also to Wetstein, Dr. Clarke, Dr. Benson, &c. as expressing an opinion similar to that of Grotius, with equal confidence of asseveration, and equal deficiency of examples and argument, were we not unwilling to anticipate the observations we shall be called upon to make hereafter.

But, besides the *positive* judgements of these and other learned men against that canon of criticism which it is the aim of the tracts now before us to establish, we must not neglect to mention, that there has been a very frequent *silence*, respecting both the principle and its conclusions, upon many occasions where we might have expected to find them employed, had there been no latent distrust of their truth. It is remarkable, for instance, that not one of those texts which we are now called upon to interpret as testimonies to the Divinity of our Saviour, is cited or referred to for that purpose in bishop Pearson's excellent Exposition of the Creed; though, in the second article, he is naturally led to enter at large into the proof of that fundamental doctrine. We may observe the same of archbishop Secker's exposition of the same article in his Lectures on the Catechism: and that one text only (Titus ii. 13.) is slightly referred

to by Dr. Barrow, in his Sermons on the Creed, a work similar in design, and in excellence inferior only, to that of bishop Pearson.

Again, our expositors on the Second Article of the Church of England have evidently been very sparing and fearful of appealing to the texts in question for the establishment of the doctrine which is there asserted. We find no reference to any one of them in the extensive commentaries of bishop Beveridge, Dr. Nicholls, and Dr. Hey: and one only (Titus ii. 13.) is adopted by bishop Burnet and the present learned bishop of Lincoln; and that, too, in a transient way, and without any mention of the principle of their interpretation.

To this open and declared opposition of adversaries, and to the silence of its friends, we might add, that several writers, after making use of this principle and its dependent interpretations, seem, notwithstanding, to leave the question ultimately as a matter on which no great reliance could be reposed. Thus, Salomon Glassius, after asserting an interpretation of Jude 4. Titus ii. 13. 2 Peter i. 1. and Ephes. v. 5. similar to that of Mr. Sharp, thus proceeds: 'Addendum tamen non esse καθολου hanc observationem, quod, si duo conjunguntur, quorum prius cum articulo, posterius sine articulo ponitur, de eodem subjecto illa loquantur. Contrarium enim ex Matth. xxi. 12. Marc. ii. 15. Luc. xix. 45. apparet; ubi οἱ πωλουντες και αγοραζοντες conjunguntur, quorum illud articulum habet, hoc vero non: et tamen alii *vendentes* alii *ementes* intelliguntur. Ex quo patet, non esse validissima, quæ ex articulorum emphasi desumuntur pro articulis fidei comprobandis, neque res tanti momenti esse huic unico probationum generi committendas; cum longe solidiora suppetant veritatis fundamenta.' (Philolog. Sacra. lib. 3. tractat. 2. canon 1.)

It seems, therefore, that, from the contending *opinions* (for so, rather than *arguments*, they should be called) which we have enumerated, the prevalent feeling in the public mind has been that of an unsteadiness and uncertainty, such as appears in the above extract from Glassius. There is, in general, something very defective and unsatisfactory even in those places where the principle in question is asserted and appealed to. The greater part of writers, however, seem to have been inclined to abstain from using it, lest they should be thought to claim more than they could establish a title to, and lest they should give offence to their *dissenting* brethren.

Mr. Sharp, however, has not been deterred by any of these apprehensions. Being fully persuaded of the universality and truth of his principles, he rejects, as groundless, and wholly devoid of all proof and testimony, the pretended ambiguity in the forms of expression animadverted upon; and challenges the opponents of his theory to produce their evidence against it, in a

much louder and more confident tone than has ever yet been adopted on the same occasion.

The historical remarks which we have made, will lead our readers naturally to some important observations.

We may observe, then, how exceedingly desirable it is that the dispute, which is here revived, should at length, if possible, be finally decided. It is mortifying to find writers of undoubted integrity and learning differing among themselves, and taking opposite sides, as they have done in the present question for some centuries, without the matter having once been regularly argued, and submitted to the trial of testimony and evidence. The present subject, also, is plainly connected with circumstances of peculiar delicacy and importance.

Again, it is obvious that the inquiry ought to be conducted with seriousness and care. Let neither side take the matter for granted, as already settled. In fact, no question of equal importance appears to us ever to have been so imperfectly and inadequately discussed. Even if the decision could with propriety be referred to authorities, the authorities are divided; and if one party can claim the voices of Grotius, Clarke, and Wetstein, let them remember that the other is supported by Tillotson, Whitby, and Waterland.

It is not, however, to what has been done before, that we would direct the public attention. On the contrary, we have frankly avowed our persuasion, that very little has hitherto been effected. It is from the tracts now before us that we hope to see such discussions originate, as may decide an argument long unsettled. Should the event correspond with the theory and wishes of Mr. Sharp, his name will deserve to rank with the highest benefactors to the cause of scriptural interpretation; and if not, he will, however, have rendered a material service in bringing forward a fair investigation and ultimate subversion of an erroneous notion.

We come now to a nearer view of the publications at present under our consideration.

Of the examples annexed by Mr. Sharp to his first rule, one is rendered ambiguous by a various reading; but the rest, five-and-twenty in number, are clear and indisputable, and constitute a body of evidence which cannot fail to make a strong impression on the impartial inquirer: and indeed our own observations have satisfied us that this rule (subject, however, to certain modifications which Mr. Sharp has specified) is invariably observed by the writers of the New Testament.

Mr. Sharp's appropriate merit, then, in this tract, is not that of an original discoverer, but of one who, by a manly and honourable appeal to the observation and inquiries of theological students, has counteracted the undue deference which had been paid to the authority of some distinguished writers; and has

invited the public to decide upon his proposition, not by careless assent or contemptuous rejection, but by the test of criticism and of evidence, by the idiom and analogy of the Greek language. It may be doubted, however, whether, from the nature and difficulty of this argument, much could have been effected by it, when operating by its own unassisted strength. It is difficult to speak without hesitation and doubt respecting any asserted universal idiom and property of language. This difficulty would also be increased in the present instance by several unfavourable circumstances; its intimate connexion with old and perpetually-repeated associations, great authorities, and important theological inferences. We shall see, however, that other materials, and an additional argument of somewhat greater simplicity and easier application, has already been furnished by the writer of the 'Six Letters.'

We cannot avoid repeating here our uniform and earnest wishes, that the canons of legitimate controversy were more scrupulously attended to, and not violated, as, to our deep regret, they continually are, by the mutual and intemperate censures of contending parties. Even Mr. Sharp's known and eminent benevolence has not restrained him from occasionally indulging the language of harsh rebuke, which, however deserved, is seldom profitable.

The author of the 'Six Letters to Granville Sharp, Esquire, respecting his Remarks on the Uses of the definitive Article,' next claims our attention: and we experience peculiar pleasure in paying our respects to a writer, whose industry, sagacity, and candour, have rarely been exceeded.

The first letter is principally occupied in stating the proper object of those which succeed it. The author has given an interesting account of his feelings on first perusing Mr. Sharp's pamphlet, and of those successive reflexions and researches which terminated in the resolution to lay before the public his very extensive collections. The following passage is a characteristic specimen of the writer's disposition and design.

'I considered that your rule had *once* at least before been laid down (though less explicitly), and nevertheless the memory of such a circumstance is almost entirely forgotten. It would be inexcusable that it should pass by a second time into oblivion, without having undergone the trial of a thorough investigation.—May not these collections have their value in that investigation?—At any rate they may serve to attract the notice of a few towards the subject, or they may call forth an abler hand to the work; and I should be satisfied if in any way they might contribute to the putting an end to so long a period of uncertainty.'

Conceiving that our readers may be desirous to know what are this writer's own sentiments respecting Mr. Sharp's rule,

we violate the regular order of our examination, to lay before them a short extract from the fifth of these letters.

‘I believe, that, exclusively of the few passages where you wish to reform the common version—(I am willing to exclude them, as yet, in debate)—but, I say, exclusively of *them*, I fully believe, that there is no one exception to your first rule in the whole New Testament: and the assertion might be extended *infinitely* further.’

This is, indeed, a strong assertion; and since it is followed by others equally strong; and since the silence of the learned world, with regard to affirmations so positive and so important, cannot be interpreted otherwise than as an acquiescence in them; it becomes the obvious and sacred duty of the proficients in Greek literature to communicate every exception (should any such occur) which their reading and observation can supply.

There being two methods of ascertaining the meaning of any controverted passages of a foreign or dead language; first, general reasonings, if any such be applicable, respecting the idiom and structure of the language in question; and secondly, the knowledge, if we can arrive at it, of the way in which the disputed passages were understood and interpreted by those to whom the language was vernacular; and Mr. Sharp having pre-occupied the former, Mr. Wordsworth, the author of these letters, has chosen for his own department of research the works of the fathers, naturally expecting there to meet with at least some of those texts, the translation of which Mr. Sharp calls in question, cited and explained; not, indeed, as instances of any particular rule, but expounded by them naturally, as men would understand any other form of expression in their native language. And he justly infers—

‘If Mr. Sharp’s rule be true, then will the interpretation of those texts be invariably in the same sense in which he understands them; unless, indeed, it should appear that some change in later times took place in the use of the article.’

The second letter is occupied in stating the interpretations of Ephesians, v. 5. (Mr. Sharp’s second example.) The observations which here occur respecting the testimony of the spurious and genuine Ambrose—the authority of Jerome, Faustinus, and Alcuino, as a counterbalance to those among the Latin fathers who interpret the text agreeably to our common English version—and respecting the comparative weight of the Greek and Latin writers in the present question—though judicious and valuable, are too long for insertion, and too much compressed to admit of abridgement. The reasonings on these topics terminate in the following result:—

‘To us, therefore, the question becomes this: Shall we take the

explanation of a Greek passage from Greeks, or prefer from Latin writers, not the explanation of the Greek, but of a translation of it into their own language; which translation, though capable of both meanings, and so originally not a false translation, would much more naturally lead men to that sense which is contradictory of the common Grecian idiom, and the uniform voice of Grecian interpreters?

‘I fancy, sir, in fine, we may safely conclude, that our English translation of this verse we have inherited solely from the Latin text, and from the Latin interpreters.’

On Mr. Sharp's third example (2 Thess. i. 12.), Mr. Wordsworth has so *few* references, as not to produce more than one quotation, exclusive of those derived from the regular commentators, and so *indeterminate*, that not one of them is decisive either way with respect to the required interpretation. But for this deficiency we were in some measure consoled by the following note on his fourth letter (which is concerned with Mr. Sharp's fourth and fifth examples). After producing twenty-six passages where the form ὁ Θεὸς καὶ κύριος is uniformly understood of one person, he has this note:—

‘It is obvious to remark, that the weight of these passages, whatever it be, belongs equally to our preceding letter. They must be considered, therefore, as transcribed, in some degree, for its sake. Also the evidence which came before us upon (2 Thess. i. 12.) the subject of that letter, whichever way it may have appeared to incline, is plainly to be taken into the account here.’

We recommend the fourth letter to particular attention, as exhibiting an instance of the writer's honourable regard to impartiality and truth, in producing fairly and fully the only exceptions which he has found to Mr. Sharp's theory. The difficulty attendant on these exceptions he has certainly diminished, though he professes inability to furnish a satisfactory solution. Had all who have engaged in similar inquiries equally disdained the artifices of garbling or concealing evidence, the investigator of truth would have been spared some of the principal obstructions to his success.

The fifth letter traces the interpretations from time to time given of Titus ii. 13. through a period of nearly a thousand years, and accumulates such a mass of evidence in favour of Mr. Sharp's version—‘the glorious appearing of our great God and Saviour Jesus Christ’—that the impartial reader will find himself little disposed to dissent from Mr. Wordsworth's surprise and regret, ‘that our English translators should have deprived us of that interpretation which was the only one ever preached in all the ancient churches.’

In this letter, Grotius and Erasmus, as also doctors Clarke and Benson, are brought forward as impugnors of that interpreta-

tion for which Mr. Sharp contends. Of Dr. Benson, whose whole note on the text in question is founded on a direct *petitio principii*, we shall only say, *requiescat in pace*. 'Neminis enim' (if an illustrious critic, θεοφιν μῆστον ἀταλάντος, will pardon our borrowing his expressions) 'existimationem lædere constituimus, nisi

'*Præclarorum hominum, ac primorum, signiferūque.*'

Directed by Dr. Clarke's reference to his Commentary on forty select Texts in Answer to Mr. Nelson, we sought there, but in vain, for satisfaction: and the fruit of our researches was a mortifying conviction of human frailty; an additional instance of what flimsy reasoning will satisfy a mind previously biassed by attachment to a system; an additional proof (if Waterland's cogent arguments against Dr. Clarke had been insufficient) how little that man can be relied on as a sound interpreter of the fathers and of Scripture, who, 'spoiled by philosophy and vain deceit,' has suffered his metaphysics to vitiate his theology.

Of Erasmus, we have already spoken; and shall only add, that not all our reverence for his virtues and acquirements can induce us to consider him as justifiable in laying such stress on the authority of the Pseudo-Ambrosius, 'cujus tamen commentariis' (we employ the words of Beza) 'multa passim adulterina et barbara inferta esse, quum alibi conqueratur, hinc sane manifeste ex stylo ipso factum esse apparet.'

Our estimate of the consideration due to Grotius in this question, we are willing to express by subscribing to what Dr. Mill observes on Rom. ix. 5.:

'Grotianas in locum annotationes minus moror, tumultuario nempe (quod et reliquæ in epistolas notæ) congestas, quæque non receperant ultimam manum; ut proinde quodnam fuerit in hac re viri maximi judicium, ex iis colligere non liceat.'

The sixth letter is concerned with Mr. Sharp's two last examples. The writer has not here been able to collect much evidence; yet he has made ample amends for the deficiency, by presenting us with a series of citations from different Greek writers (from Clemens Romanus down to Germanus Patriarcha), in which forms of expression, the same with, or closely resembling, those in Mr. Sharp's examples, are used invariably in the sense which Mr. Sharp maintains.

Of these valuable letters (for such, notwithstanding an occasional obscurity and harshness in the style, we sincerely esteem them) we must now take leave. The public owes the writer of them no common obligation for his indefatigable industry and sagacious candour; and we earnestly hope that his labours may promote a full discussion and ultimate decision of that question which he has investigated so carefully and so well.

(To be continued, with Remarks on Mr. Blunt's Letters.)

ART. VII.—*Commentaries on Classical Learning, by the Rev. D. H. Urquhart, M. A. &c. 8vo. 7s. Boards. Cadell and Davies. 1803.*

THERE cannot be a more pleasing occupation, than to compare the impressions of the school-boy with the judgements of the man concerning those Roman and Greek writers who form the elementary books of European education. Our delight in Shakspeare and Milton connects us by sympathy with our countrymen; our predilection for Homer and Virgil, with the educated public of the world. It is of great importance to the facilitation of human intercourse, to the consentaneity of general opinion, and to the constriction of intellectual attachments, that a few writers should, by universal agreement, be universally read; that the brighter allusions of their fancy, the keener expressions of their feeling, the bolder inferences of their reason, and the main outline of their moral ideas, should be a stock of information common to the whole refined public. There is thus a road to the heads and hearts of the excellent everywhere; an eloquence of the world, which domesticates in all places the stranger who can exert it; which is heard from any place to the utmost confines of civilised society; which elevates the citizen into the patriot, and expands the patriot into the cosmopolite. The fewer there are of these universal classics, the more convenient, because so much the less preparatory labour is essential to all the literati. But, if the study of the selecter classics were entirely to be laid aside, the ruling minds of each nation could produce little effect in any other community. Each country would gradually insulate itself within the sphere of its own productions, and of its innate bigotries. Careless of foreign opinion, it would observe justice, at most, toward foreign inhabitants. The barbarous mistrust of robbers and pirates would supercede the allurements of reciprocal commerce, and the obligations of international law. It is useful, therefore, as well as pleasing, to recall frequently to the general attention the literary heroes of Rome and Greece—those ever-burning lamps of the temple of humanised society.

This has lately been done much at large, but with scanty originality, by M. Laharpe. Of his extensive work, the volume before us is not an abstract, but in some degree a consequence. Where personal perusal had not dictated a peculiar sentiment, that of Laharpe frequently appears in the commentaries before us. They are drawn up with neatness, with perspicuity, with elegance; but the degree of abbreviation observed, has rendered necessary the partial omission of what is most valuable in Laharpe's lectures—his more specific and detailed criticisms on the Greek drama. The unborrowed remarks, which are numerous, display a very cultivated and accomplished mind. Were we

finding fault with this convenient manual, we should be for attacking it on the ground of a certain levelling spirit in taste, which does not lift high enough above the crowd the strong minds of literature, and which can indicate the flaws of a Homer with the same degree of tame patience with which it analyses the trash of a Hesiod. Yet Demosthenes is characterised with some spirit, and Pindar dissected with some courage: Horace is flattered, and Lucan depreciated.

Let us transcribe the sketch of Plautus: he is a writer distinguished for his raciness; the flavour of the soil everywhere savours his idiomatic dialect, his domestic allusions, his autochthonous characters. The fortunes of his reputation are likely to resemble those of certain English writers, whom we rank, and justly, very high; but who have sacrificed too much to the genius of the place, to be received as European classics.

‘About two hundred and twenty years before the Christian æra, Plautus was born at Sarsina in Umbria. No certain tradition of his family has reached us; but vague accounts of his failure in trade, and a consequent application to the most servile offices, have been attested and contradicted by different authors.

‘That he was poor, from whatever cause, there seems to be no doubt; but his poverty was probably a stimulant to his genius, though it might be an enemy to the correctness of his writings.

‘He wrote twenty-five comedies, of which we are in possession of nineteen. His death happened about one hundred and eighty years before Christ, on which occasion his countryman Varro inscribed an epitaph on his tomb, of which the following translation may convey an imperfect idea:

‘The comic Muse laments her Plautus dead;  
Deserted theatres show Genius fled;  
Mirth, Sport, and Joke, and Poetry bemoan,  
And echoing myriads join their plaintive tone.’

‘He who is unwilling to decide for himself on the merits of Plautus, will probably be perplexed by the varying sentiments of critics. He will be told by some that his uniformity is such as always to have the same personages in the drama. There is always a young courtesan, an old person who sells her, a young man who buys her, and who makes use of a knavish valet to extort money from his father; a parasite of the vilest kind, ready to do any thing for his patron who feeds him; a braggadocio soldier, whose extravagant boasting and ribaldry have served as a model for the Copper Captains of our old comedy. To these censures he will find it added, that the style and dialogues are tasteless; that the wit is buffoonery of the lowest sort; that he was ignorant of that species of gaiety which ought to reign in comedy, and of the pleasantry properly belonging to the theatre; that these should arise naturally from the character and situation of the actor, and be conformed to them exactly; that his dialogues are long narrations, interspersed with tedious soliloquies; that his actors come in and go out without a reason; that persons who are in a great hurry continue upon

the stage a full quarter of an hour; and that he introduces the lowest prostitutes with the most vulgar and indecent language and manners.

‘The admirers of Plautus declare him to have a fertility of invention never equalled by any writer before or since his time, together with an unrivalled judgment in the choice and conduct of his fable; that his characters are drawn from nature; and that the richest vein of ease runs through all his works; the perusal of which is accompanied not with calm satisfaction but with infinite delight.

‘When we are considering these opposite opinions, we ought to recollect that Plautus had not only a great reputation in his own time, but preserved it beyond the Augustan age. Varro says, if the Muses had spoken Latin, it would have been in the language of Plautus. Cicero and Quintilian each afford him a high encomium, notwithstanding Terence had already written. They particularly commend his knowledge of the Latin tongue, although he wrote before the language had arrived at perfection; and the former says, that his wit is elegant, urbane, ingenious, and facetious. Horace, indeed, says, “We have admired the verses and the jests of Plautus with a complaisance which may be denominated folly.” But for five hundred years Plautus was a favourite at Rome, although the language had become more polished and correct, and criticism and polite literature had made rapid strides. He must be confessed to have a fund of comic humour and gaiety; and that his imitator, Molière, owes much of the approbation he has received to the original from which he drew his characters. In ancient comedy where shall we find more entertainment than in the *Amphytrion* and the *Menæchmi*?

‘Some apology may be made for the defects of Plautus, arising from the taste of the times in which he wrote. If his wit be often false, it was relished because it was the fashion of his day. A better taste in the public would have produced an exuberance of finer wit in him.

‘It was not allowed to comic writers to represent on the stage any mistresses but courtezans: the delicacy of true love therefore could not be exhibited by the writers of the drama. If Plautus was careless, and poor and mercenary, the vivacity of his genius counterbalances these defects. All the business and bustle of comedy are to be found in his scenes. Variety too belongs to him, for the incidents are equally numerous and pleasant.

‘He has also adapted his plays to theatrical representation; and in that respect he carries away the prize from the elegant friend of Scipio.

‘Such is the language of those who are admirers of Plautus; and if on a perusal of this author we are induced to think that it is the language rather of panegyric than of truth, let us not forget the thunder of applauding theatres which always attended the representation of his plays.

‘The general praise of his contemporaries, seconded by that of several succeeding ages of learning and of taste, is surely sufficient to disprove all the strictures of modern criticism.

‘If it be true that his jests are rough, and that his wit in general is coarse, bearing a similitude to the old comedy at Athens, it must be confessed that, more than any other comic writer, he has consulted his own genius; and that his strength and spirit are such as to attract and gratify the attention of every reader who is not of a disposition more than commonly fastidious.’ p. 299.

As the characters of Simonides and Anacreon contain some original poetry, they are no doubt unborrowed in other respects.

‘Simonides, a celebrated poet of Cos, was born about five hundred and thirty-seven years before Christ, and lived in the court of Hipparchus the Athenian tyrant. He wrote elegies, epigrams, and dramatical pieces, esteemed for their sweetness and elegance. He composed also an epic poem on Cambyzes king of Persia; and another on the battle of Salamis. It was his happiness to be courted by all the princes of Greece and Sicily. Phædrus says when a house fell upon the guests at a feast, the gods spared the life of Simonides. He obtained a prize in the eightieth, and survived to the ninetieth year of his age. The Syracusans erected a monument to his memory. His style was so formed for exciting pity, that some critics have declared him in that respect, to excel all other writers. Plato mentions him with praise, and Dionysius places him amongst those polished writers who excel in a smooth volubility, and flow like plenteous and perennial streams.

‘The story of Danaë enclosed in a chest with her infant Perseus, and thrown into the sea by her father, is related by the poet in very beautiful verses.

‘The following is, I fear, an inadequate attempt at a translation:

‘While sorrow chills thy mother’s breast,  
Sleep seals thy lovely eyes my boy;  
Close cradled in thy darksome chest,  
No fears thy innocence annoy.  
Unheard, the winds around thee howl,  
The waves unseen their fury try;  
Enveloped in thy purple stole,  
Sweet sleep can all their power defy.  
Did’st thou the impending danger know,  
And fears that rack a parent’s heart,  
Then would’st thou listen to my woe,  
And from thy peaceful slumbers start.  
But still sleep on my beauteous child,  
Ye waves to Halcyon calm subside;  
Sleep too my griefs, lest accents wild  
Should wake and scare my darling pride.’

‘From these poets, of whom so few fragments remain, we pass on to one who is immortalised by all the devotees of pleasure, and whose name will probably descend to posterity, with those authors who have deserved to be remembered by the utility of their labors.

About five hundred and thirty years before Christ, Anacreon was born at Teos in Ionia. This voluptuous bard seems to have had no other ambition, than to love and to sport; no other desire of glory than to sing his loves and his joys. Plato will have him to have been royally descended from Codrus the last king of Athens; if that account be true, his spirit was perfectly different from that of his progenitor. He lived a long time at Samos in the court of Polycrates, who was a tyrant only in name. This prince presented him with five talents, which with a disinterestedness equal to the munificence of his patron, he refused. He is said to have been a martyr in the cause he adored, and to have been choked by a grape stone in the eighty-fifth year of his age. His poetry is replete with such delicacy and grace, as to render all attempts to translate it into the English language unsatisfactory: a language encumbered with coarse consonants, can never express the sweet strains of Anacreon. He does not write in the formal manner of a person who means to attract the public eye, but he appears at table with his Grecian beauties, where flowers are interwoven in his locks, and he joins them in the dance with all the frolic gaiety of youth.

‘ Sometimes he assumes his lyre, and in Lydian strains, he pours forth a hymn to the rose.

‘ I hesitate in presenting the following odes from a translation of this enchanting poet.

‘ The rose, Love’s favorite flower divine,  
Shall grace our circling bowls of wine;  
With its fair leaves our temples bound,  
The toast and laugh shall both go round.  
Rose, sweetest flower, Spring’s partial love,  
Delight of all the gods above;  
With thee, the boy of Venus crowned,  
The Graces joins in mazy round.  
Crown me, and instant, God of wine,  
Strains from my lyre shall reach thy shrine:  
Whilst decked with roses, I prepare,  
To trip it with the well-made fair.’

‘ If he speaks of age or of death, it is not to brave them with stoic apathy, but to exhort himself to lose nothing of all that can disrobe them of their terrors.

‘ Care sleeps whene’er I drink my wine,  
Then why thus anxiously repine?  
Since sadness cannot death defer,  
Why does my life from reason err?  
With Bacchus let us revels keep,  
For while we drink our sorrows sleep.’

‘ Sometimes he invites his mistress to a delightful retreat, such as would furnish a painter with a subject for his art.

‘ Sit in this shade: the lovely tree  
Expands its tender leaves for thee:

Soft is each branch that on it grows,  
 Hard by, Persuasion's fountain flows :  
 So exquisite a lodging nigh,  
 Who in his senses would pass by ?'

'It is an opinion I am not likely to surrender, that whoever would perceive the softness of the colouring, the happy mixture of light and shade, the easy, simple graces of Anacreon, will find them only in the original composition.' p. 108.

This agreeable work will probably become a parlour-window book. It can conveniently be read with interruptions. It will supply to women of education an interesting account of those writers which are studied in the schools of the other sex, and which so often give occasion, over the tea-table, to the welcome pedantry of critical strife.

ART. VIII.—*The Works of the Right Honourable Lady Mary Wortley Montagu, including her Correspondence, Poems, and Essays. Published, by Permission, from her genuine Papers. 5 vols. Small 8vo. Fine Paper 2l. Common Paper 1l. 5s. Boards. Phillips. 1803.*

'Mitte sectari, rosaque locorum  
 Sera moretur.'

IN truth, we think this publication a *sera rosa*; and have not for some time experienced a greater difficulty, than to speak of it as we ought. We are not blind to the merits of lady Mary Wortley Montagu: her travels first gave us an idea of foreign countries, and showed the world how similar descriptions should be written: she first gave the example of mingling entertainment with information, of uniting elegant narrative with solid instruction, lively description with the precision of a judicious inquirer. Much as her letters were originally praised, we do not think—on a cooler examination, when forty additional winters have checked our admiration and fancy—that they have been praised too much: and yet we cannot approve of the present edition. Lady Mary's letters from Germany and Turkey have exhausted the stock of information: there are no longer novelties to describe; and the little anecdotes of the great-grandmothers of the belles of our own age will no longer interest. Even madame Sévigné, who tells her daughter how much she loves her, in a thousand agreeable ways that once attracted admirers when a lively style and a facility of composition were more rare, has now lost her attractions; since each young lady, with a moderate education, can write as well: and though we allow lady Mary to possess 'the sentimental elegance of the marchioness, without her repetition and feebleness,' we still find repetition; and we find also, oc-

casionally, 'a song without a burden'—a letter without a subject. The other writings of this lady have been long well known: her character as an author is established: she has taken her rank, not in the first class—for her situation allowed not of the *limæ labor et mora*—but at no great distance from the head of the second. She has few novelties to offer; and, though the former was a pirated edition, there is no pretext of inaccuracy. There are more positive circumstances which should, we think, have prevented the present edition—circumstances of peculiar delicacy, which should have spread a veil over the remaining letters, or been more fully explained. She left London in 1739, when 'her health declined; and she took the resolution of passing the remainder of her days on the continent.' Yet, in her letters before us, there are no marks of peculiar weakness, or particular disease. If she left England for her health, why did she return to it when both her health and strength were impaired from age? Yet she left it in 1739, and did not return till just after Mr. Wortley's death. This is singular: it was a match of affection: their letters, during her residence abroad, breathe every mark of solid esteem, though of nothing more. If she could not visit England, Mr. Wortley was on the continent often in the space of nearly twenty-two years, but never visited her: and she, on one occasion, speaks with horror, of a 'voluntary exile.' We rake not into the rubbish of former scandal, but cannot avoid reflexions suggested by the letters before us. We draw no other consequences, than once more to ask the question, Why were they published? The step we think highly injudicious; for it necessarily revives the almost wholly extinguished spark. The life of lady Mary is written with great elegance, and peculiar delicacy. Her earlier years were recluse; and she stored her mind with a great variety of knowledge, such as is seldom acquired by young ladies. The learned languages were among her acquisitions; and she translated Epictetus. This version was, however, corrected by Burnet; and we, consequently, know not its original merit. We mean not, by this, to depreciate lady Mary's labours, but to show that we cannot, from this attempt, in its present state, judge of her proficiency in Greek. In her retirement, she formed an intimate friendship with Miss Ann Wortley, the cousin, we suspect, of Mr. E. W. Montagu, and certainly an event which occasioned her connexion with that gentleman. They were privately married, in 1712, at the age of twenty-two; but, the father of each being still alive, they spent the first years of their union in retirement. Mr. Wortley found an able patron in Charles Montagu, the 'patron of wits—himself a wit;' and from him he was connected with Addison and Steele. To Addison, he owed his appointment to the embassy.

Lady Mary's attachment to Mr. Wortley appears to have been warm and sincere: yet the marriage proceeded slowly; and she seems, from her letters, obliged to have used many arguments to fix his heart, or to attain his hand. Mr. Wortley appears to have dreaded some marks of versatility which he observed, and to have been terrified at the idea of their limited income, &c.: his letters, however, are not given; and the objections can only be gathered from the replies. The accession of George I. contributed to raise Charles Montagu (now earl of Halifax) to the post of first lord of the treasury; and Mr. Wortley was a commissioner at the same board. This circumstance drew lady Mary from her retirement.

' Her first appearance at St. James's was hailed with that universal admiration which beauty, enlivened by wit, incontestably claims; and while the tribute of praise, so well merited, was willingly paid in public to the elegance of her form, the charms of her conversation were equally unrivalled in the first private circles of the nobility. She was in habits of familiar acquaintance with Addison and Pope, who contemplated her uncommon genius, at that time without envy. How enthusiastic an admirer of lady Mary was Mr. Pope, the whole of their correspondence, given in this edition, will sufficiently evince, while it reflects indelible disgrace on his subsequent conduct.

' In the year 1716 the embassy to the Porte became vacant, and as the war between the Turks and Imperialists raged with almost incredible violence, the other powers of Europe were ardently desirous of a mediation between them. Mr. Wortley resigned his situation, as a lord of the treasury; and his appointment as ambassador, under the great seal, bears date June 5, 1716. Sir Robert Sutton was removed from Constantinople to Vienna, and instructions were given them by the British court to arrange a plan of pacification. Mr. Stanyan, who afterward succeeded Mr. Wortley in his embassy, was intrusted with a similar commission, and nominated a coadjutor.

' Early in the month of August, the new ambassador commenced an arduous journey over the continent of Europe to Constantinople, accompanied by Lady Mary, whose conjugal affection reconciled her to the dangers unavoidably to be encountered, in traversing the savage Turkish territory, the native horrors of which were then doubled by those of war. Pope, in his letter, written after she had left England, exclaims, "May that person for whom you have left all the world, be so just as to prefer you to all the world! I believe his good understanding has engaged him to do so hitherto, and I think his gratitude must for the future." Vol. i. p. 15.

The spirit, the originality, the authenticity of her letters from Germany and Turkey, have been generally acknowledged. Mr. Dallaway, from his own observation, confirms the peculiar accuracy of her remarks. How she gained access to the harem, is not known: it is, however, highly probable that she was

there; and, from the difficulty with which an introduction is obtained, her descriptions are more valuable. From some travellers in the medical department, we have received additional information; but not the slightest circumstance has arisen to impeach her accuracy. The present edition contains her letters without any alteration: yet, as there has been a little charge against the author on the score of indelicacy, a slight variation would have been proper; and when we are told of 'something not to be spoken of,' that 'something' will awaken curiosity, and excite inquiry.

'A slight account of the publication alluded to may not be uninteresting, or may be forgiven as a pardonable digression. In the latter periods of lady Mary's life, she employed her leisure in collecting the copies of the letters she had written during Mr. Wortley's embassy, and had transcribed them herself, in two small volumes in quarto. They were without doubt sometimes shewn to her literary friends. Upon her return to England for the last time, in 1761, she gave these books to a Mr. Sowden, a clergyman at Rotterdam, and wrote the subjoined memorandum on the cover of one of them, "These two volumes are given to the reverend Benjamin Sowden, minister at Rotterdam, to be disposed of as he thinks proper. This is the will and design of M. Wortley Montagu, December 11, 1761."

'After her death, the late earl of Bute commissioned a gentleman to procure them, and to offer Mr. Sowden a considerable remuneration, which he accepted. Much to the surprise of that nobleman and lady Bute, the manuscripts were scarcely safe in England, when three volumes of lady Mary Wortley Montagu's letters were published by Beckett; and it has since appeared, that Mr. Cleland was the editor\*. The same gentleman, who had negotiated before, was again dispatched to Holland, and could gain no farther intelligence from Mr. Sowden than that a short time before he parted with the MSS. two English gentlemen called on him to see the letters, and obtained their request. They had previously contrived, that Mr. Sowden should be called away during their perusal, and he found on his return that they had disappeared with the books. Their residence was unknown to him, but on the next day they brought back the precious deposit, with many apologies. It may be fairly presumed, that the intervening night was consumed in copying these letters by several amanuenses. Another copy of them, but not in her own hand writing, lady Mary had

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\* Letters of Lady M——y W——y M——, in three vols, 12mo. published in 1763, by Beckett and De Hondt. When doubts were entertained concerning the authenticity of these Letters, Mr. Cleland did not discourage the idea, that the whole was a literary fiction of his own. Pope Ganganelli's Letters were likewise edited by him, in two volumes, formed, at least, if not translated, from the French publication. This work succeeded with the public, and he was induced to invent two more. As the MSS. of the fourth volume of lady M. W. M——'s Letters, published in 1767, are not extant, a conjecture is allowable, that the first mentioned was not his first attempt at this species of imitation.'

given to Mr. Molesworth, which is now in the possession of the marquis of Bute. Both in the original MS. and the last-mentioned transcript, the preface, printed by Beckett, is inserted, purported to have been written in 1728 by a lady of quality, and signed M. A. It is given in this edition as having been at least approved of by her ladyship.' Vol. i. p. 23.

In the present edition we find a few additional letters of Pope, &c.; but these are not numerous, and of no great importance. Pope's letters, as usual, are studied compositions: the allusions are remote; the thoughts far-fetched, calculated to elevate and surprise—as distant from lady Mary's elegant unstudied compositions, as an Italian sonnet from the elegy in a country church-yard. Indeed, Pope forms no uninteresting episode in the life of lady Mary. They were acquainted before she left England on Mr. Wortley's embassy; and no kindness was too warm, no praises too exaggerated, for this goddess of his idolatry. On her return, she fixed at Twickenham; and the most unreserved friendship was for some time mutually exhibited; but this regard was soon exchanged for aversion and hatred, from causes that have, we believe, never been explained.

'The court of George the First was modelled upon that of Louis the Fifteenth, and gallantry, or at least the reputation of it, was the ambition and employment of the courtiers of either sex. Lady Mary had the pre-eminence in beauty and in wit, and few follies passed unmarked by her satirical animadversions, which were not detailed in her letters to her sister lady Mar, and other correspondents, with inimitable raillery. But those who were delighted with her sarcasms were not always secure from their force, when directed against themselves; and she numbered among her acquaintance more admirers than sincere friends. There were many who, in repeating her *bon mots*, took much from the delicate poignancy of her wit to add their own undisguised malevolence. In her letters she frequently betrays her disappointment in the great world, and declares that her happy hours were dedicated to a few intimates. Of these, were the countess of Oxford, the duchess of Montagu, and particularly the countess of Stafford, who was a daughter of the celebrated count de Grammont (the agreeable hero\* of the historian of the court of Charles the Second), and "La Belle Hamilton," whose beauty still blooms in the unfading tints of Lely, at Windsor. Lady Stafford appears, from her letters, written in French, to have inherited the sprightliness of her father, and to have been capable of friendship, of a much more durable texture than that of many others, with whom lady Mary was equally conversant. In her retirement at Twickenham she enjoyed the literary society which resorted to Pope's villa; and was received by them with every mark of high respect.

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\* \* Count de Grammont was not the author of his own memoirs; they were written by his brother in law, count Antoine Hamilton.'

\* Gay, in his verses in imitation of Spenser, entitled a "Welcome from Greece to Mr. Pope upon finishing his Translation of the Iliad" (written in 1727), imagines all his friends assembled to greet his arrival on the English shore, and exclaims (perhaps with sincerity, as far as his own opinion was concerned),

"What lady's that to whom he gently bends?  
Who knows not her? ah! those are Wortley's eyes,  
How art thou honored, numbered with her friends,  
For she distinguishes the good and wise."

STANZA, V. i.

\* Upon the accession of George II. the countess of Bristol and her son lord Hervey, possessed great influence in the new court, and were the favorites of queen Caroline. The political sentiments of lady Mary were conformable with those of sir Robert Walpole, and his administration; and she was much connected with the courtiers of that day. With lord Hervey she seems to have formed an alliance of genius, as well as politics; and, as both were poets, they were in habits of literary communication, and sometimes assisted each other in joint compositions.

\* Pope, who had been the original promoter of lady Mary's residence, at Twickenham, now became jealous of her partiality to the Herveys; and insinuated many severe criticisms against verses, which were admired at court. He had now mixed politics with his poetry, and was so firmly attached to Bolingbroke and Swift, that he held the whigs in a detestation which he was careless to conceal. There was still a common friend, lady Oxford, at whose house they frequently met, but rarely without opening their batteries of repartee, and that with so many personalities, that Pope's petulance, "willing to wound, and yet afraid to strike," sought to discharge itself, by abrupt departure from the company. Seeming reconciliation soon followed, out of respect to lord and lady Oxford, but the wound was rankling at his heart. Lady Mary had long since omitted to consult him upon any new poetical production; and when he had been formerly very free in proposing emendations, would say, "Come, no touching, Pope; for what is good the world will give to you, and leave the bad for me!" and she was well aware that he disingenuously encouraged that idea. She had found too, another inconvenience in these communications, which was, that many poems were indiscriminately imputed to Pope, his confederates, and to herself.' Vol. i. p. 52.

It is probable that lady Mary had laughed at Pope's little petulancies, had ridiculed his weaknesses, and was not inclined to adopt his resentments; hence *his* hostilities: but that his meanness of recantation—not scrupling deliberate falsehoods in his defence—was equal to the unjustifiable virulence of his ambushed attacks, the best friends to his memory have allowed.

In literary fame, her ladyship had no rival: and, to her,

authors of every description addressed their works. Fielding was a relative; for her mother was lady Mary Fielding, daughter of the earl of Denbigh.

The first volume contains the letters of her youthful years, and the first of the letters written during her journey to Constantinople. They are illustrated by *fac similes* of the writing of lady Mary herself, of Addison, Pope, Sarah duchess of Marlborough, Young, and Fielding. These additions are truly curious and pleasing. We wish for the minutest circumstances relating to those by whom we have been amused and instructed; nor are we wholly free from the whimsical fancy, that, from an author's hand writing, somewhat of his character may be developed. One of these *fac similes* relates to the inoculation, which she had the honour of introducing;—a practice which might have been followed by the most important advantages; but from which, in consequence of an increased familiarity with the disease, and the progressive diminution of apprehension, joined to a prejudice and inattention scarcely to be accounted for, individuals; rather than the public, have been gainers. To the former, it has been an invaluable blessing; yet, from disseminating the infection, the mortality from the small-pox has, on the whole, augmented. We trust all difficulty will now be removed, by the introduction of the cow-pox, which cannot be communicated by effluvia.

The letters written during the embassy extend to the middle of the third volume; and to these succeed letters to her sister, lady Rich, at Paris: they are few only, and of the most flimsy texture. The letters during her last residence abroad commence near the end of the third, and are continued through the fourth, and about one third part of the fifth volume. Lady Mary's poetic works, with one or two prose essays, conclude the whole.

Two circumstances are particularly striking: the letters are generally uninteresting, and the intervals between them are long; though lady Mary speaks of being frequently employed in this pleasing office. A selection has therefore taken place, and been executed with some care; for it would require the talents of an inquisitor-general, to draw, from the correspondence, any of those circumstances which require explanation. If, then, particular letters have been selected, it remains to ask, Why so many trivial ones appear? The character of the editor, and that of the marchioness, prevent us from supposing that the work was to be necessarily swelled to a given bulk; and that the letters from Turkey were to be the *passe-par-tout* to the whole. We undoubtedly witness the scenes of juvenile life of many young noblemen, whom we have since met in different walks; nor is it uninteresting to find their early promises confirmed or broken. In these respects, also, the editor, in

a variety of short notes, lends his aid : but the passing spectres leave little impression : they ' come like shadows so depart ; ' and the reader of this century must unavoidably recollect, that he is transported to the middle of the last. Some of the letters in the fourth volume amused us ; as we there found several interesting descriptions, and the opinion of lady Mary respecting some (comparatively) modern productions. From these, then, we shall make one or two extracts. The description of the palace of Salo is in lady Mary's best style.

' I have been persuaded to go to a palace near Salo, situate on the vast lake of Gardia, and do not repent my pains since my arrival, though I have passed a very bad road to it. It is indeed, take it altogether, the first place I ever saw : the king of France has nothing so fine, nor can have in his situation. It is large enough to entertain all his court, and much larger than the royal palace of Naples, or any of those of Germany or England. It was built by the great Cosmo, duke of Florence, where he passed many months, for several years, on the account of his health, the air being esteemed one of the best in Italy. All the offices and conveniences are suitably magnificent ; but that is nothing in regard to the beauties without doors. It is seated in that part of the lake which forms an amphitheatre, at the foot of a mountain, near three miles high, covered with a wood of orange, lemon, citron, and pomegranate trees, which is all cut into walks, and divided into terraces, that you may go into a several garden from every floor in the house diversified with fountains, cascades, and statues, and joined by easy marble stair-cases, which lead from one to another. There are many covered walks, where you are secure from the sun in the hottest part of the day, by the shade of the orange trees, which are so loaded with fruit, you can hardly have any notion of their beauty without seeing them : they are as large as lime trees in England. You will think I say a great deal : I will assure you I say far short of what I see, and you must turn to the fairy tales to give you any idea of the real charms of this enchanting palace, for so it may justly be called. The variety of the prospects, the natural beauties, and the improvements by art, where no cost has been spared to perfect it, render it the most complete habitation I know in Europe. While the poor present master of it (to whose ancestor the grand duke presented it, having built it on his land), having spent a noble estate by gaming and other extravagance, would be glad to let it for a trifle, and is not rich enough to live in it. Most of the fine furniture is sold ; there remains only a few of the many good pictures that adorned it, and such goods as were not easily to be transported, or for which he found no chapman. I have said nothing to you of the magnificent bath, embellished with statues, or the fish-ponds, to the chief of which I go from my apartment on the first floor. It is circled by a marble balustrade, and supplied by water from a cascade that proceeds from the mouth of a whale, on which Neptune is mounted, surrounded with reeds : on each side of him are Tritons, which, from their shells, pour out streams that augment the pond. Higher on the hill are three

colossal statues of Venus, Hercules, and Apollo. The water is so clear, you see the numerous fish that inhabit it, and it is a great pleasure to me to throw them bread, which they come to the surface to eat with great greediness. I pass by many other fountains, not to make my description too tedious. You will wonder, perhaps, never to have heard any mention of this paradise either from our English travellers, or in any of the printed accounts of Italy; it is as much unknown to them as if it was guarded by a flaming cherubim. I attribute that ignorance, in part to its being twenty miles distant from any post town, and also to the custom of the English, of herding together, avoiding the conversation of the Italians, who, on their side, are naturally reserved, and do not seek strangers.' Vol. iv. p. 50.

The criticisms on the works which we have styled modern, will follow.

'To the Countess of Bute.

'Dear Child,

1752.

'I received yesterday, Feb. 15, N. S. the case of books you were so good to send to me: the entertainment they have already given me has recompensed me for the long time I expected them. I begun by your direction with *Peregrine Pickle*. I think lady Vane's memoirs contain more truth and less malice than any I ever read in my life. When she speaks of her own being disinterested, I am apt to believe she really thinks herself so, as many highwaymen, after having no possibility of retrieving the character of honesty, please themselves with that of being generous, because whatever they get on the road, they always spend at the next ale-house, and are still as beggarly as ever. Her history, rightly considered, would be more instructive to young women than any sermon I know. They may see there what mortifications and variety of misery are the unavoidable consequences of gallantry. I think there is no rational creature that would not prefer the life of the strictest carmelite to the round of hurry and misfortune she has gone through. Her style is clear and concise, with some strokes of humor, which appear to me so much above her, I can't help being of opinion, that the whole has been modelled by the author of the book in which it is inserted, who is some subaltern admirer of hers. I may judge wrong, she being no acquaintance of mine, though she has married two of my relations. Her first wedding was attended with circumstances that made me think a visit not at all necessary, though I disoblged lady Susan by neglecting it; and her second, which happened soon after, made her so near a neighbour, that I rather chose to stay the whole summer in town than partake of her balls and parties of pleasure, to which I did not think it proper to introduce you; and had no other way of avoiding it, without incurring the censure of a most unnatural mother for denying you diversions, that the pious lady Ferrers permitted to her exemplary daughters. Mr. Shirley has had uncommon fortune in making the conquest of two such extraordinary ladies, equal in their heroic contempt of shame, and eminent above their sex, the one for beauty, and the other wealth, both which

attract the pursuit of mankind, and have been thrown into his arms with the same unlimited fondness. He appeared to me gentle, well-bred, well-shaped, and sensible; but the charms of his face and eyes, which lady Vane describes with so much warmth, were, I confess, always invisible to me, and the artificial part of his character very glaring, which I think her story shews in a strong light.

'The next book I laid my hand on was the *Parish Girl*, which interested me enough not to be able to quit it till it was read over, though the author has fallen into the common mistake of romance. Writers intending a virtuous character, and not knowing how to draw it, the first step of his heroine (leaving her patroness's house) being altogether absurd and ridiculous, justly entitling her to all the misfortunes she met with. Candles came, and my eyes grown weary, I took up the next book, merely because I supposed from the title it could not engage me long: it was *Pompey the Little*, which has really diverted me more than any of the others, and it was impossible to go to bed till it was finished. It is a real and exact representation of life, as it is now acted in London, as it was in my time, and as it will be (I do not doubt) a hundred years hence, with some little variation of dress, and perhaps of government. I found there many of my acquaintance. Lady T. and lady O. are so well painted, I fancied I heard them talk, and have heard them say the very things there repeated. I also saw myself (as I now am) in the character of Mrs. Qualmsick. You will be surprised at this, no English women being so free from vapors, having never in my life complained of low spirits, or weak nerves; but our resemblance is very strong in the fancied loss of appetite, which I have been silly enough to be persuaded into by the physician of this place. He visits me frequently, as being one of the most considerable men in the parish, and is a grave, sober, thinking, great fool, whose solemn appearance, and deliberate way of delivering his sentiments, gives them an air of good sense, though they are often the most injudicious that ever was pronounced. By perpetual telling me I eat so little, he is amazed I am able to subsist. He had brought me to be of his opinion; and I begun to be seriously uneasy at it. This useful treatise has roused me into a recollection of what I eat yesterday, and do almost every day the same. I wake generally about seven, and drink half a pint of warm asses' milk, after which I sleep two hours; as soon as I am risen, I constantly take three cups of milk coffee, and two hours after that a large cup of milk chocolate: two hours more brings my dinner, where I never fail swallowing a good dish (I don't mean plate) of gravy soup, with all the bread, roots, &c. belonging to it. I then eat a wing and the whole body of a large fat capon, and a veal sweetbread, concluding with a competent quantity of custard, and some roasted chesnuts. At five in the afternoon I take another dose of asses' milk; and for supper twelve chesnuts (which would weigh two of those in London), one new laid egg, and a handsome poringer of white bread and milk. With this diet, notwithstanding the menaces of my wise doctor, I am now convinced I am in no danger of starving, and am obliged to Little Pompey for this discovery.

'I opened my eyes this morning on Leonora, from which I defy the greatest chymist in morals to extract any instruction. The style is most affectedly florid, and naturally insipid, with such a confused heap of admirable characters, that never are, or can be, in human nature. I flung it aside after fifty pages, and laid hold of Mrs Philips\*, where I expected to find at least probable, if not true facts, and was not disappointed. There is a great similitude in the genius and adventures (the one being productive of the other), between madame Constantia and lady Vane: the first-mentioned has the advantage in birth, and, if I am not mistaken, in understanding: they have both had scandalous law-suits with their husbands, and are endowed with the same intrepid assurance. Constantia seems to value herself also on her generosity, and has given the same proofs of it. The parallel might be drawn out to be as long as any of Plutarch's; but I dare swear you are already heartily weary of my remarks, and wish I had not read so much in so short a time, that you might not be troubled with my comments; but you must suffer me to say something of the polite Mr. S\*\*\*, whose name I should never have guessed by the rapturous description his mistress makes of his person, having always looked upon him as one of the most disagreeable fellows about town, as odious in his outside, as stupid in his conversation, and I should as soon have expected to hear of his conquests at the head of an army as among women; yet he has been, it seems, the darling favorite of the most experienced of the sex, which shews me I am a very bad judge of merit. But I agree with Mrs. Philips, that however profligate she may have been, she is infinitely his superior in virtue; and if her penitence is as sincere as she says, she may expect their future fate to be like that of Dives and Lazarus.' Vol. iv. p. 115.

The length of this quotation prevents us from inserting the adventures of the Italian Pamela. It is a most interesting story; and admirably, as well as unaffectedly, told. We shall, therefore, only add the following judicious remarks on education, from the same volume.

'People commonly educate their children as they build their houses, according to some plan they think beautiful, without considering whether it is suited to the purposes for which they are designed. Almost all girls of quality are educated as if they were to be great ladies, which is often as little to be expected, as an immoderate heat of the sun in the north of Scotland. You should teach yours to confine their desires to probabilities, to be as useful as is possible to themselves, and to think privacy (as it is) the happiest state of life. I do not doubt your giving them all the instructions necessary to form them to a virtuous life; but 'tis a fatal mistake to do this, without proper restrictions. Vices are often hid under the name of virtues, and the practice of them followed by the worst of consequences. Sincerity, friendship,

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\* \* Constantia Philips.'

piety, disinterestedness, and generosity, are all great virtues; but pursued, without discretion, become criminal. I have seen ladies indulge their own ill-humor by being very rude and impertinent, and think they deserved approbation, by saying I love to speak truth. One of your acquaintances made a ball the next day after her mother died, to shew she was sincere. I believe your own reflection will furnish you with but too many examples of the ill effects of the rest of the sentiments I have mentioned, when too warmly embraced. They are generally recommended to young people without limits or distinction, and this prejudice hurries them into great misfortunes, while they are applauding themselves in the noble practice (as they fancy) of very eminent virtues.

‘I cannot help adding (out of my real affection to you), that I wish you would moderate that fondness you have for children. I do not mean you should abate any part of your care, or not do your duty to them in its utmost extent; but I would have you early prepare yourself for disappointments, which are heavy in proportion to their being surprising. It is hardly possible, in such a number, that none should be unhappy; prepare yourself against a misfortune of that kind. I confess there is hardly any more difficult to support; yet, it is certain, imagination has a great share in the pain of it, and it is more in our power (than it is commonly believed) to soften whatever ills are founded or augmented by fancy. Strictly speaking, there is but one real evil, I mean, acute pain; all other complaints are so considerably diminished by time, that it is plain the grief is owing to our passion, since the sensation of it vanishes when that is over.

‘There is another mistake, I forgot to mention, usual in mothers: if any of their daughters are beauties, they take great pains to persuade them that they are ugly, or at least that they think so, which the young woman never fails to believe springs from envy, and is perhaps not much in the wrong. I would, if possible, give them a just notion of their figure, and shew them how far it is valuable. Every advantage has its price, and may be either over or under valued. It is the common doctrine of (what are called) good books, to inspire a contempt of beauty, riches, greatness, &c. which has done as much mischief among the young of our sex as an over eager desire of them. Why should they not look on those things as blessings where they are bestowed, though not necessities that it is impossible to be happy without, I cannot conceive. I am persuaded the ruin of lady — was in a great measure owing to the notions given her by the good people that had the care of her. ‘Tis true, her circumstances and your daughters’ are very different; they should be taught to be content with privacy, and yet not neglect good fortune, if it should be offered them.’ Vol. iv. p. 165.

The poetical works of lady Mary, we have said, are not of the first class. Her chief performance, ‘The Town Eclogues,’ are now principally interesting, as they display the manners of high life at that æra; as parodies on Pope’s and Phillips’s pastorals, they are of less importance. Parody, in general, requires no

superior talents; and it seldom succeeds but in very short attempts. The verses, said to have been addressed to sir W. Young, with his answer—

‘ Dear madam, when ladies are willing,’ &c.

were in reality composed by lady Hertford, to lord William Hamilton: the answer was a *jeu d'esprit*, written extempore by lady Mary on the back of a letter. As there are no marks to distinguish the lines now first printed, from those formerly given to the world, we cannot decide, from recollection, the quantity for which we are indebted to the present editor: we suspect he has given the larger portion.

ART. IX.—*An Account of the astronomical Discoveries of Kepler: including an historical Review of the Systems which had successively prevailed before his Time. By Robert Small, D.D. &c. 8vo. 7s. 6d. Boards. Mawman. 1804.*

EVERY judicious attempt to elucidate the history of astronomy must be interesting and instructive; and, if not too prolix, must be also entertaining. To a cursory observer, the appearances of the heavenly bodies seem totally incompatible with every idea of order and regularity; and an attempt to reduce their motions to any fixed and precise rules might probably be considered as vain or enthusiastic. But unwearied assiduity triumphs over the most formidable obstacles; and the history of astronomy furnishes strong evidence of the success which attends the union of skill and perseverance.

In the volume now on our table, it is the chief object of Dr. Small to give a full and particular explanation of the doctrines and discoveries of Kepler, of the circumstances which produced them, and even of the mistakes committed in their prosecution. The design is unquestionably laudable: for, since that sagacious and indefatigable philosopher stands at the head of the modern or reformed astronomy, the establishment of which was in great measure effected by his grand discoveries, a specific statement of the steps he pursued, of the reasonings he adopted, and the operations he performed, cannot but be gratifying to the man of science; while, at the same time, the presentation of so singular and splendid an example of unceasing application and fertile genius may stimulate others to exertion and ultimate success.

It is not merely on account of Kepler's more grand and striking discoveries, that he deserves to be celebrated: astronomers owe him other obligations than many are aware of. If he did not first give to astronomy the form of a science, he introduced into it many important principles and practices, which, if previously known, were either known imperfectly, or

applied improperly: of this kind are his novel and numerous methods for ascertaining the places of the nodes, and the inclinations of the planetary orbits; his momentous doctrine of the permanency of those inclinations; his accurate principles for the proper reduction of any orbit to the ecliptic; and the first near determinations of the places and motions of nodes, apsides, &c.

The volume before us consists of eight chapters, with copious notes; of all which we shall speak in their order. In chapter I. are described the principal motions and inequalities of the celestial bodies. Here we have explications of the first or diurnal motion, and many peculiar actions; first and second inequalities; precession of the equinoxes; motion of the solar apsides; motions of the moon, with their inequalities; motions and inequalities of the planets; equations of the centre; nodes of the orbits, &c. The explanations in this chapter may be considered as preparatory to what follows: it teaches us what motions and inequalities were discovered by the ancients. But it would have been more satisfactory, if the processes, by which such discoveries were ascertained, had been more fully developed.

The most ancient theories and planetary systems, as the Platonic, the Egyptian, the concentric, and particularly the Ptolemaic system, form the subject of the second chapter. A system has been aptly compared to an imaginary machine, connecting together, in the fancy of the theorist, the different movements which should seem to be performed: as, therefore, in the infancy of astronomy, the motions and effects appeared complex, it is no wonder that their systems were complex also; but, as connecting principles were detected, which more closely connected discordant phænomena, the machines became gradually simplified; and at length a system was invented, which afforded the utmost satisfaction, both on account of its simplicity, and the facility with which it was applied to the solution of such phænomena. Dr. Small states both the natural difficulties and physical prejudices which prevented the rapid formation of a just system. The whole range of the celestial physics of the ancients, as this gentleman observes (p. 36), 'hinged on two principles, supposed to be unquestionable; *first*, that all the celestial motions were perfectly circular; and, *secondly*, that they were really uniform, when referred to their proper centres: and when an ancient astronomer had investigated the circles and epicycles which seemed best to agree with his observations, he rested satisfied that he had divined the true system of nature.' After giving an ample account of the Ptolemaic system, with its application to the motions of the moon and planets, our author states its imperfections; shows that its suppositions were dissimilar, and often inconsistent with

each other; that it was an assemblage of incongruous parts connected by no principle of union; and that the predictions made according to its rules were erroneous.

‘But’ (says he) ‘the objection which seems to have struck at the credit of the Ptolemaic theory, more than all its inaccuracy in representing the phenomena, was its contradiction to the supposed inviolable law of circular and uniform motion, which it was the principal object of all systems to establish and confirm. Not only did its oscillations and librations produce perpetual deviations, both from the plane and the circumference of the circle; but also the uniformity aimed at by the equant itself was purely imaginary; for it took place in an orbit where the celestial body was hardly ever found; and, by the introduction of it, a real inequality of velocity was acknowledged in the orbit, which the body actually described. The position also of the centre of the equant was regulated by no general law: for, in the theories of Venus and the superior planets, its distance from the centre of the earth was bisected by the centre of the orbit; in the theory of Mercury, on the contrary, the mean excentricity of the orbit was bisected by it; in the lunar theory, it continually varied its position; and, in the solar theory, it coincided with the centre of the orbit.’ P. 79.

The third chapter is occupied in explaining the Copernican system; the author previously stating the original design, and probable motives, which induced Copernicus to frame a system of any kind, and his long hesitation in publishing it after he had completed it to his satisfaction. Much of this chapter is curious and interesting: but the author seems to have fallen into a common error in speaking of the phases of the inferior planets. ‘When’ (says he, p.125) ‘in answer to another equally powerful objection, that no varieties of phase were seen in the planets, especially in Venus and Mercury, Copernicus could only express his hopes that such varieties would be discovered in future times, his reply, though it now raises admiration, could not, in his own times, make the least impression on those who opposed his system.’ See also pp. 91. 142. Now, the fact is, that the mere changes in the discs of the inferior planets, as urged by the Ptolemaists, instead of being a ‘powerful objection,’ proved nothing as to the truth or falsehood of the Copernican hypothesis. For, from a little consideration, it will appear that, according to the Ptolemaic system, *all* the planets undergo mutations in their phases, similar to those of the moon; so that the objection (if it had any weight) would militate with more force against that system, than against the Copernican. It is somewhat singular, that a man of the acuteness of Copernicus did not detect the fallacy of this objection; and more extraordinary still, that, among the various writers on the science, we recollect only one or two who have exposed its inconsequence.

The system of the justly-celebrated Tycho Brahe, with its

awkward emendation, now known by the name of the Semi-tychonic system, are explained in the fourth chapter. The great merit of this philosopher is justly insisted upon, as a zealous, indefatigable, and ingenious observer of the heavens; and a proper tribute is paid to him for his diligence and care in determining the variable inclination of the moon's orbit. The causes which led to the temporary preference which the Tychonic system received, and those which produced the restoration and final triumph of the Copernican, are then related; particular notice being taken of the telescopic discoveries of Galileo.

In the fifth chapter are stated the original intentions of Kepler, and the facts which paved the way to his discoveries. This part, though very concise, contains some important information. In the following extract, we meet with a circumstance which is not generally known.

'Though he' (Kepler) 'prosecuted his studies with success, and was a disciple of Mästlinus, an astronomer of eminence, and of the Copernican school, he informs us, that he had no peculiar predilection for astronomy. His passion was rather for studies more flattering to the ambition of a youthful mind; and when his prince selected him, in 1591, to fill the vacant astronomical chair at Gratz, in Stiria, it was purely from deference to his authority, and the persuasions of Mästlinus, who had high expectations from his talents, that he reluctantly accepted of the office. He appears to have thought it unsuitable to his pretensions; and the state of astronomy was besides so low, uncertain, and in many respects visionary, that he had no hope of attaining to eminence in it. But what he undertook with reluctance, and as a temporary provision conferred on a dependant by his prince, soon engaged his ardour, and engrossed almost his whole attention.' p. 145.

Kepler had not long attended to astronomic subjects before he meditated a considerable innovation. He conceived that the plane of every planetary orbit, and the line of its apsides, ought to pass through the centre of the sun, and not through the centre of the ecliptic, as had been previously taken for granted. The arguments he at first adduced were not fully conclusive; but, after many laborious operations, he at length struck upon a strict demonstration, which may be seen in page 266 of the volume before us. This was certainly an important discovery; but we think Dr. Small estimates its value too highly: it was scarcely necessary to give it a kind of superlative commendation in *three* distinct places, as the doctor has done in pp. 154, 266, and 269.

Many of the notes to this chapter exhibit striking evidences of the scrupulous precision with which Kepler examined the several parts of the ancient theories, before he ventured to introduce his own. Few persons have any notion of the

astonishing labour of a variety of his investigations: they equally excite our admiration and surprise. In note I, we could not help regarding some curious particulars, and especially the similarity between Kepler's solution of a problem, and one afterwards given by sir Isaac Newton to the same proposition—*i. e.* 'To describe a circle through two given points which shall touch another circle given in position.'

Chapter VI. treats of Kepler's theory, founded on apparent oppositions, which he distinguished by the name of the *vicarious* theory. Its refutation is likewise given, and the cause of Kepler's future discoveries stated. We agree with Dr. Small, that 'it is impossible to convey a just notion of the difficulties which attended the formation of Kepler's theory, or of his indefatigable patience in it, except by a repetition (or at least a close examination) of his procedure.' We therefore refer the reader to note N, page 330, for an example of that great astronomer's management of calculations, before the discovery of logarithms; and, if he should be fatigued by pursuing this single process, what must he think of the patience and perseverance of Kepler, who assures us he went over every step *seventy times!!* How painful to spend four years in such a manner! and how much more painful to abandon the theory which had been the fruit of such incessant labour!

The last two chapters of Dr. Small's work describe Kepler's solar theory, or theory of the second inequalities, and the application of the physical method of equations to the theory of Mars, together with the important consequences of this application. Here we are made acquainted with the process by which Kepler concluded, from Tycho Brahe's observations, that the orbit of Mars could not be a circle; his reasons for supposing that the orbit must be some kind of oval, and probably an ellipse, as the most simple of all ovals; his precipitate theory concerning a peculiar kind of oval orbit, with the difficulties, vexations, and loss of time, in which he was thereby involved. Here, too, we have strong proofs of his unfeigned love of truth; in the pursuit of which, though old prejudices and misconceived theories would frequently conduct him into a wrong path, yet no disappointments could damp his ardour, no waste of time in tedious investigations could weaken the sagacity of his perception. No sooner was he convinced that the steps he had taken, however laborious, had led him astray, than he directed all his efforts into some new path, and pursued the course with redoubled energy. This indefatigable zeal and unabated ardour, in spite of every mistake and disappointment, greatly enhance his fame: to him may be applied, with strict propriety, the language of Martial—

*Si non errasset, fecerat ille minus.*

Our author occupies the last five pages of his work (exclusively of the notes, which form an appendix) with a recapitulatory statement of the labours of that great astronomer; in which, after speaking of his first attempts to settle the theory of Mars, he thus proceeds—

‘ When Kepler found that the distances, given by his oval theory, fell as much short of the observed distances as those given by the circular theory had exceeded them, a fortunate accident discovered to him, that the distances used in the circle were the secants of the optical equations in all the different points of excentric anomaly; and that, if instead of these, he should use the different radii to which they were the secants, such distances would be obtained as should perfectly agree with the distances deduced from observation. But by a mistake committed in their position, that is, in the position of the planet at the time when its distance was supposed to be just, he again failed in his endeavours to obtain just equations; and, whether he employed the circular areas, or the actual sums of the distances, the true anomalies which he considered as correspondent to them were generally false, and sometimes erred more than 5' from the point which the planet really occupied. His distances therefore, though proved by observation to be just, seemed to be inconsistent with the elliptical form ascribed to the orbit: for, in fact, by the positions which he had given them, they represented it as a new kind of oval, going beyond the ellipse in the first and fourth quadrants of anomaly, and retiring within it in the second and third; and only differing from the former in this respect, that it deviated less widely from the circle. Accordingly, when rejecting his distances he returned to the ellipse, it was not from perfect conviction of its being the path in which the planet actually moved, but only because no other prospect seemed to remain of applying the principles he had previously established to the derivation of just equations. But by this step of his procedure, the mistake which he had committed in the position of his distances came to be discovered; and the lines which he had substituted for the secants of the optical equations, instead of being inconsistent with the ellipse in which he had supposed the planet Mars to move, were found to lead to the accurate description of it. His speculations, therefore, concerning the elliptical form of the orbit, received the fullest confirmation; the elliptical areas, and the sums of the correspondent diametral distances, were found to be perfectly equivalent; and the just equations derived from them rendered it unquestionable, that this planet both revolves round the sun in an ellipse, and describes round the focus occupied by the sun, areas of its ellipse proportional to the times. By like experiments it was also found, that the same laws regulated the revolutions of all the other planets; and the three discoveries, that the orbits of all the planets are ellipses, in whose common focus the sun is situated; that they describe round the sun areas of their ellipses proportional to the times; and that the squares of the times of their revolutions are proportional to the cubes of the greater axis of their orbits, or of their mean distances from the sun; are justly to be considered as the most important

ever made in astronomy. They were, indeed, the foundations of the whole theory of Newton; and it will not perhaps be thought an unjust conclusion from the consideration of them, that no person, in any age, ever soared higher than Kepler, above the common elevation of his contemporaries.' P. 303.

In the work before us, Dr. Small has sufficiently illustrated Kepler's different methods of calculation; but he has not enlarged quite so much as might have been wished on the physical or speculative part of his labours: yet, as they are extremely curious, and but little known, we shall, in a note, present our readers with a specimen of that part of them which relates to gravity and the tides, in his own words, extracted from the introduction to his work, *De Motibus Stellæ Martis*\*.

From the length of this article it will be judged that we think the work to which it refers of some importance. To the philosophic inquirer, who has not an opportunity of consulting the original performances of Kepler, it will, undoubtedly, afford much gratification: nor will it be void of instruction to the astronomic student. We might suspect, however, that Dr. Small did not intend his work for extensive utility: if he did, it is very extraordinary that he should have omitted so necessary an appendage as a general index. It is extraordinary, also, that the running titles at the head of the pages should be

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\* Vera doctrina de gravitate his innititur axiomatibus. Omnis substantia corporea, quatenus corporea, apta nata est quiescere omni loco, in quo solitaria ponitur, extra orbem virtutis cognata corporis.——Gravitas est affectio corporea, mutua inter cognata corpora ad unionem seu conjunctionem (quo rerum ordine est et facultas magnetica) ut multo magis terra trahat lapidem, quàm lapis petit terram.——Gravia (si maxime terram in centro mundi collocemus) non feruntur ad centrum mundi, ut ad centrum mundi, sed ut ad centrum rotundi cognati corporis, telluris scilicet. Itaque ubicunque collocetur seu quocunque transportetur tellus, facultate suâ animalia, semper ad illam feruntur gravia.——Si terra non esset rotunda, gravia non undique ferrentur recta ad medium terræ punctum, sed ferrentur ad puncta diversa à lateribus diversis.——Si duo lapides in aliquo loco mundi collocarentur propinqui invicem, extra orbem virtutis tertii cognati corporis; illi lapides ad similitudinem duorum magneticorum corporum coirent loco intermedio, quilibet accedens ad alterum tanto intervallo, quanta est alterius moles in comparatione.——Si luna et terra non retinerentur vi animali, aut aliâ aliquâ æquipollenti, quilibet in suo circuitu; terra ascenderet ad lunam quinquagesimâ quartâ parte intervalli, luna descenderet ad terram quinquaginta tribus circiter partibus intervalli: ibique jungerentur: posito tamen, quod substantia utriusque sit unius et ejusdem densitatis.——Si terra cessaret attrahere ad se aquas suas; aquæ marinæ omnes eleventur, et in corpus lunæ influerunt.——Orbis virtutis tractoriæ, quæ est in lunâ, porrigitur usque ad terras, et prolecat aquas sub zonam torridam, quippe in occursum suum quacunque in verticem loci incidit, insensibiliter in maribus inclusis, sensibiliter ibi ubi sunt latissimi alvei oceani, aquisque spatiosa reciprocationis libertas, quo facto nudantur littora zonarum et climatum lateralium, et si qua etiam sub torridâ sinus efficiunt reductiones oceani propinqui. Itaque aquis in latiori alveo oceani assurgentibus, fieri potest, ut in angustioribus ejus sinibus, modo non nimis arcetè conclusis, aquæ præsentē lunâ etiam aufugere ab eâ videantur: quippe subsidunt, foris subtractâ copîâ aquarum.

so inappropriate: in those parts of the volume where the Platonic, Egyptian, Ptolemaic, and Copernican systems are elucidated, we still meet with the phrase *Astronomical Discoveries of Kepler*. We cannot highly commend the style in which this performance is written: the introduction, though short, is an awkward jumble, and would give to many an unfavourable impression of what might be expected. As the author proceeds, however, he improves in this respect; and, though his style is never elegant, it is not deficient in that grand requisite, perspicuity. The plates, eleven in number, are engraved by Lowry: they are neatly executed, but are certainly not done in the best manner of that ingenious artist.

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ART. X.—*Journal Historique et Religieux de l'Emigration et Déportation du Clergé de France en Angleterre, &c. Dédié à sa Majesté le Roi d'Angleterre (par sa Permission). Par M. l'Abbé de Lubersac.* 8vo. 10s. 6d. sewed. Nicol.

*Historical and religious Journal of the French Clergy in England, &c.*

THERE is a formality in the gratitude advertised by this volume, which, however unintentional, might be mistaken for coldness and insult—for an attempt to convey the impression that ostentation, and that a desire of rendering French persecution conspicuous, had been the ruling motives of our own national and personal contributions so laudably scattered among the emigrant clergy of France. 'We are greatly indebted to his majesty, George the Third, king of Great Britain; and have accordingly dedicated this volume to him; have made honourable mention of him (see page v) in the funeral sermon of madam Adélaïde, in which we call on one another to *publish over the whole universe* his benefits; have translated into Latin verse, and into French verse (see p. xi), "God save the king;" and have left at Winchester, chiselled on marble (see p. 12), a long inscription in his praise. We are greatly indebted to the marquis and marchioness of Buckingham; and have accordingly written in the praise of the former a copy of verses (see page 8), and in that of the latter a sonnet (see page 11). We are greatly indebted to the lords Fitzwilliam, Arundel, &c.; to the commoners, Burke, Wilmot, Stanley, &c.; to the reverend Messrs. Scot, Gregory, &c.; to the governors of Middlesex hospital, &c. &c.; and have accordingly drawn up this catalogue of their kindnesses, and endeavoured to associate each name with its appertaining utility, as regularly as a prayer with a rosary-bead.'

Unfavourable, therefore, is the general impression which this journal has left upon us. We believe, however, that it is the awkwardness of the writer, rather than the want of sensibility, which gives this dry turn, this appearance of task work, this air of bespoken applause, and of panegyric by contract, to his narration. There have been accounts of persecution and exile, which call down on the wanderer's head the secret blessing of kindling piety, or the proud 'lo!' of invigorated faith; but the relation before us reads like the minutes of a court of guardians, or an overseer's tale of disbursements to a yawning vestry.

One of the more singular acts of beneficence recorded, is that of the university of Oxford, which ordered two thousand copies of the New Testament, according to the Vulgate version, to be struck off for the use of the French clergy, and distributed *gratis* among them. The answer transmitted by the bishop of St. Pol de Leon, may deserve to be more extensively known.

*\* Literæ ad Academiam Oxoniensem à Joanne Francisco Episcopo Leonensi datæ, et in Domo Convocationis Die Mercurii 11mo Maii 1796, publice recitatæ.*

*\* Meritissime Domine Vice-Cancellarie,*

*\* Lectissimi Proceres Academici.*

*\* Pervenit ad nos amplum illud et magnificum munus quo Clerum Gallicanum in Britannico imperio hospitem, et vestris non semel beneficiis cumulatum, donandum decrevistis.*

*\* Ubi primum ad Magnæ Britanniæ oras appulære Ecclesiæ Gallicanæ Sacerdotes, patriis pulsi sedibus, et omnium egeni, Vos, Meritissime D. Vice-Cancellarie, Lectissimi Proceres, illorum inopiam splendide sublevastis: atque ipsi alumni vestri, piis magistrorum vestigiis certatim insistere sibi honori duxerunt.*

*\* Verum, dicente Domino, Non in solo pane vivit homo, sed in omni verbo quod egreditur de ore Dei: depulsâ illâ panis fame quâ Christi Confessoresangebantur, altera eos vehementer premebat, fames nempe legendi verbum Domini. Namque et illud profugis ereptum fuerat solatium ut Sanctos Libros secum asportarent, exilii sui comites dulcissimos. Quantum verò inde doloris perceperint, vestrum imprimis erat sentire, Meritissime D. Vice-Cancellarie, Lectissimi Proceres, qui Sacros Codices diurnâ nocturnâque manu indefessi versatis.*

*\* Et quidem gravissimam hanc doloris nostri causam tollere operatis. Quæ tam variis primigeniorum Scripturæ textuum, operum SS. Patrum doctissimarumque vestrarum in omni studiorum genere elucubrationum editionibus, jure ac merito celebrantur Oxoniensia prela, ea jubetis Latino idiomate reddere Novi Testamenti Scripturas ad usum Cleri Gallicani, atque illam editionem æmulari, quæ præcipuam inter patrias nostras editiones et accuratiore textu, et nitidioribus typis, laudem obtinet.*

*Sic faventibus vobis, Meritissime D. Vice-Cancellarie, Lectissimi Proceres, in lucem prodeunt, elegantiore formâ, mille et mille Novi*

Testamenti Latina exemplaria, quæ ex singulari liberalitate Clero Gallicano distribuenda largimini.

‘Itaque summum hoc beneficium debet Clerus Gallicanus, quod, singulis exilii sui diebus, vivere possit in verbis quæ procedunt de ore Christi Domini, et in iis præsertim quæ, infelicissimis nostris temporibus, sunt tantopere accommodata—Beati qui lugent, quoniam ipsi consolabuntur. . . . Beati eritis cum maledixerint vobis, et persecuti vos fuerint, et dixerint omne malum adversum vos, mentientes, propter me; gaudete, et exultate, quoniam merces vestra copiosa est in cælis. . . . Diligite inimicos vestros, benefacite his qui oderunt vos, et orate pro persequentibus et calumniantibus vos. . . . Nolite solliciti esse, dicentes, quid manducabimus, aut quid bibemus, aut quod operiemur. . . . Scit enim Pater vester quia his omnibus indigetis. Enimvero quamvis divini sermones a teneris memoriæ mandati fuerint, aliùsque impressi hæreant, animos tamen non tam vehementer afficiunt, quam ubi sanctum Jesu Christi Testamentum manibus tenentes, illum conscendimus montem in quo docebat Apostolos, atque ipsum Dominum præsentem intueri, loquentem audire nobis videmur.

‘Uberrimos etiam fructus afferet frequens libri Actuum lectio: (meditantibus enim nobis, quos et quantos labores exantlaverint Apostoli, ut Evangelii lucem ubique terrarum diffunderent, citò fugient illæ formidines quæ omnium animos, futura præsentendo, vel invitos percellunt: et, dum attentius perpendemus quā charitate, quā patientiā, quā fortitudine, quo denique rerum suarum, sui que contemptu eis opus fuerit ut orbem universum Christo lucrarentur, promptiores animos ad comparandas omnes illas virtutes quibus nos informari necesse sit, si Deus Optimus, precibus nostris exoratus tandem, memor fiat congregationis quam possedit ab initio, et ostium nobis aperiatur ad fidem popularibus nostris iterum evangelizandam.

‘Epistolas quoque D. Pauli quæ Jesum Christum et hunc crucifixum totæ spirant, assidue tractantibus idem eveniet quod sibi contigisse testatur S. Joannes Chrysostomus, ut quoties illas legeret, quasi spiritali tubā ad cælestia excitaretur, et supernorum desiderio incalesceret.

‘Eximium profectò munus vestrum! Meritissime D. Vice-Cancellarie, Lectissimi Proceres, undè tot et tanta bona exorientur. Deum unum penes est debitam vobis mercedem rependere; quod ut annuat ardentibus votis omnes efflagitabimus.

‘Liceat tamen viduos grati animi sensus depromere, quamvis tanto huic vestro beneficio sint prorsus impares. Nomen vestrum, Meritissime D. Vice-Cancellarie, Lectissimi Proceres, nostris omnium pectoribus fixum manebit: quocumque ire, ubicumque sistere nos jubeat Deus Magnus, cujus consilia scrutari non datur, id officii nostri futurum existimabimus pium vestrum et singulare donum nobiscum portare, sedulo retinere, illo gloriari, atque ejusdem memoriam in annalibus Ecclesiæ Gallicanæ, utpotè ipsi honorificentissimam, perpetuò servandam curare. Sic per nos stabit quominus erigatur monumentum ære perennius, quod egregiam Oxoniensis Academiæ in Clerum Gallicanum exulem beneficentiam seris ætātibus commendet.

‘Hos memoris animi atque obsequii sensus ergà vos singulos, cæterosque omnes omnium ordinum Viros Academicos, nostro et totius Cleri Gallicani nomine vobis offerimus,

‘Meritissime Domine Vice-Cancellarie, Lectissimi Proceres.

‘J. FR. EPUS. LEONENSIS.

‘Londini, Die 6to Mensis Maii, 1796.’

P. 70.

At page 79, occurs a short account of the charity established for the relief of the female emigrants, under the patronage of her royal highness the duchess of York. To that illustrious benefactress a warmer tribute of thankfulness was due. She is one of those princesses, whom it is no degradation to praise, whom it is a degradation to praise without enthusiasm. Like an angel of humanity, she folds under the garb of meekness the shining pinions of rank, and approaches in her own person the noisome bed of sickness with the welcome cup of cordial relief. She delights to become the acquaintance of the exile, and the friend of the forsaken. To the sigh of woe, whence so ever breathed, she always turns a hearkening ear; strews with her own hand in the abode of want, the gifts of beneficence, and the sweeter, and more fragrant, wet roses of sympathy. Pain relents at her approach, Anxiety at her words; ebbing life stays to flow back at her beck. Despairing persecuted worth she reconciles anew to the dispensations of a Providence which created *her*—to confidence in a religion which inspires *her*. A consolatrix of the orphan, of the widow, of the childless mother, she performs on earth the purest duties of those glorified spirits whom she is destined one day to join in higher spheres of utility.

A very interesting and pathetic fragment, but wholly episcopal, and derived from continental publications, is the long narrative, extending from page 94 to page 101, which contains an account of the transportation of many unfortunate priests to Guiana. The following is part of it.—

‘My father, you long to know the place where your son still breathes. It is in an abode of death and of virtue that he is offering up, in humble sacrifice to God, this life of pain and penitence.

‘You know it: wholly intent on my duty, I was in the midst of my faithful parishioners, when a tyrannic order came to snatch me from the functions of my office. A man clad with great power declared himself my foe without knowing me. The government had commanded its agents to keep strict watch over the priesthood. The commissary thought he was serving his country by sending them to destruction. I was marked out for a victim; and when I was employed only in bearing words of comfort to the families who valued me, in recommending the oblivion of error and the forgiveness of injury, I was treated as a factious enemy of my country, and a stirrer of civil discord.

‘Through my care, however, peace reigned in the canton; the

inhabitants were not divided, and the morality of the Gospel germinated in every bosom. The commissary accuses me; men arrive to arrest me; my kind parishioners, in spite of my entreaties, endeavour to rescue and defend me. This becomes a symptom, a proof, as it was called, of guilt; and the order for my transportation arrives.

‘O, my father! dragged from dungeon to dungeon, loaded with fetters, drenched with bitterness, my courage forsook me, and I learned to know all my weakness. Every night, in a dark prison, as soon as the double-bolted gate hid me from the observation of my keepers, I shed tears. The minister of the altar forgot the sufferings of Jesus, to weep over his own! How weak is man, when God abandons him to his weakness!

‘Providence, however, always offers a charitable hand to the sinner. I arrived at Rochefort; and in the asylum of crime was to find angels. God! and I still dare to complain! Let my lips open no more to murmur. Creator! let thy goodness enlighten me, and guide my ways, that I may be worthy to walk through the valley of death with the companions of my misfortunes. My father, I have no longer a right to speak of myself. These venerable old men, whose lot I am proud to share, have taught me to suffer. The dungeon into which I was thrown, already contained eight ministers of religion, and with them all the virtues. It was night when I entered that funereal abode. A suspended lamp enabled me to discover old men stretched on the pavement. They had but a little straw for a pillow, but were all asleep. Innocence slumbers easily. Soon my looks fastened on one of those figures, whose venerable features and hoary hair commanded veneration. It was Don Louis, of the order of San Bruno. At the sight of him, caught with a holy awe, I fell on my knees before him, and vowed to God to consecrate my attentions to this venerable man. He awakes, perceives me, lifts his eyes to heaven, and then reaches out to me his hand. O my son, said he, you too are a child of the Lord: may faith support you under persecution, and God the Comforter be with you! The companions of his misfortune also awake: they join him; they surround me; they forget their own misfortunes, to think only of mine. I seemed to be the only victim, having become the only object of consolation. Ministers of Jesus, I exclaimed, my fathers, my models, may God give me the strength which animates you! may my weakness be punished by long suffering, that, my faith remaining unshaken, I may, like you, merit the crown of life which heaven reserves for the accepted!

‘Two days after my arrival, we are torn from our prison, and crammed into the vessel which was to carry us to Guiana. Ecclesiastics from every part of France, among whom were many constitutional, and some married, priests; several aged men, some journalists, some returned emigrants, and two members of the legislative body, Job Aimé and Gibert Desmolières, were the victims crowded into the frigate *the Decade*. The prior of Saint Claude is troubled with a rupture; the good old man can hardly walk. One of my brethren has a fever, which was to remove him in a few days. Girard, Havelange, the virtuous Don Louis, sink under the

weight of years. Most are infirm or sick. The deputies plead in vain for the unfortunate. Their voice is disregarded. "Complain at Cayenne," was all the reply.

'The sick, the aged, squeezed together on the floor of a cabin, teased by vermin, without linen, without covering, worse fed than the lowest criminals; such was the lot of the transported. They breathed but through a narrow orifice; stench propagated contagion; a pestilential vapour was the only air in this hot stowage; and yet the faintest murmur was not heard. All displayed the courage of innocence; all seemed to have learned to suffer. The astonished crew contemplated the victims with admiration: many sailors shed tears over our misfortunes; and their sensibility led them to offer us such generous aid as their means allowed. Estimable Benoit, compassionate Rosier, we have forgotten the names of those who dragged our cup with bitterness; but yours remain engraven on our hearts. Enjoy, kind sailors, the reflexion that you saved the lives of two well-meaning men. If Havelange, alas! has since finished his career, at least you prolonged by your care his painful existence. Nor have we forgotten the generosity of some officers: to name them would perhaps be exposing them to the fury of the wicked.

'We disembarked at Guiana. The inhabitants of that colony were well disposed to assist us; but a new transportation awaited us. The commissary of the government executed with rigour an order which had, no doubt, been given to him; for what man would be cruel enough of himself to torment his fellows needlessly!

'The transported are divided into several classes. Some are sent to Sinamary and its environs. Others are cast into the frightful deserts of Aprozayac and Cananama. It is from this latter burial-ground that your son is writing. It is there that, supported by the example of his brethren, he is striving to merit by suffering what you, my father, merit by your virtues.

'Cananama is one of the remotest cantons of the colony. This country, situate in the midst of woods, is covered with muddy marshes, which infect the air; and the only dwellings are a few shapeless huts. Hither, to this wilderness, we are banished. Of the eight unfortunates whom I met in the dungeon of Rochefort, only two now survive. Five days ago, Don Louis ceased to live: for five days the grave of the just has been watered with tears. That good old man, before his departure, crawled to the door of the *curbet* he inhabited; and there, surrounded by his brethren, or rather by ghastly spectres, after receiving at my hands the last spiritual succours, prostrated himself before the face of heaven. "My brethren in Jesus," said he, "the ills I have suffered are nothing: had not *he* to drink gall and vinegar? Let us die in the hope that we are passing to eternal mansions in the holy city; that our tribulations, which have lasted but a moment, will soon be exchanged for everlasting bliss. Let us die in the hope that Jesus Christ shall shortly change our corruptible bodies into the likeness of his own glorified and immortal body. Let us pray for our persecutor; and may God hear us!" He ceased to speak. I read some prayers which he had pointed out. While I was reading, he gasped

my hand. He felt chilly. His hand stiffened within mine. He leaned against me, and died in my arms. The grave is become the goal of all our desires.

'Every day new incidents of horror. Yesterday a priest of Brabant, who had been missing, was found in the woods half devoured by wild beasts. Negroes brought him to us: the symbol of faith was between his lips. He appeared to have sunk under fatigue and hunger.

'Adieu, my father! God bless you, and my sister, and her poor children!'

Some account, but a deficient one, is introduced at p. 150, of the school so eagerly established by Mr. Burke, for the orphan children of those who were killed at Quiberon. It is situate at Penn. Concerning the expedition to Quiberon, some details, valuable to the historian, occur at p. 177, and onwards.

To this volume an *Apology for the French Religion and Monarchy in Conjunction* is affixed. The writer does not appear to understand the principles of his own sect. It has uniformly been the claim of the Catholic church to constitute a higher power than the civil magistrate. Its allegiance has in all times been made a condition of its protection. It has everywhere, as in the case of Constantine, thought itself justified in transferring its allegiance from an infidel to a faithful sovereign. It has every-where recognised the Christian usurper in preference to the legitimate heathen. The recognition of Bonaparte is a natural and necessary consequence of these principles. The re-conquest of an empire like France, to papal subordination, was a far mightier interest of the infallible church, than the paltry question of a sovereign's surname or pedigree. The *Concordat* was an expedient measure; a duty of the Romish see: and submission to it is become the duty of all the Romish clergy who would avoid the reproach of schism. The doctrine and discipline of the Catholic church have been found equally compatible with the democratic republics of Switzerland, with the commercial oligarchies and aristocratic corporations of Italy, with the feudal constitution of Poland, and with the simple monarchy of Spain. Its desertion of the Bourbons is not merely rational, but proper. Louis XV. latterly patronised the philosophic conspiracy. Louis XVI. disdained anointment; and was only reduced to the necessity of going to Rheims, by the riots which attended the high price of corn under Turgot's administration, who had encouraged an independent tenure of the throne of France. Monsieur, if one may trust to some anecdotes related in the palace of the Tuileries, has been more than suspected of indifference to the religion of his remoter ancestors. What claims has this family on the church, compared with those of the *worshipful* Corsican?

Nor is it for the interest of the Bourbon family to throw it-

self on the ecclesiastical interest. Their displacer is most disliked by that literary priesthood of infidelity, the professors and lecturers of Paris. There is more chance of bottoming a restoration on a fresh triumph of philosophism over superstition; on a revival of the constitution of 1789, with qualifications in favour of a senatorial nobility; than there is of detaching the church from its restorer and defender. With a restoration on the narrowest ground, stability and power would ensue; but the first steps are more likely to be taken by the more comprehensive party, than by the extreme. The bare suspicion of external co-operation has always been fatal to domestic parties. If the English or the Russians proclaim a Louis, he will of course be rejected. Let the French pretender, then, formally renounce his clerical advisers, and throw himself on the offer of a British constitution, as the likeliest harbinger of the recovery of his subjects.

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ART. XI.—*A Sermon preached on the late Fast Day, Wednesday, October 19, 1803, at the Parish Church of Hatton, Warwickshire. By Samuel Parr, LL. D. 4to. 2s. Mawman. 1804.*

AS Dr. Parr is unquestionably an extraordinary man, his productions will be expected to differ from those of others; and true it is, that, multifarious as the mass of our sermons may be, his are certainly *SUI GENERIS*.

The one here announced is the *fourth*, if we mistake not, published by the doctor, and not less elaborate than any of the rest. A more apposite text—‘WE FIGHT FOR OUR LIVES AND OUR LAWS’—could not well have been chosen; but, whether equal judgement be discoverable in the mode of applying it, remains to be seen. Not having had the good fortune for some years to have visited *Hatton*, we are strangers to its present inhabitants; but must take for granted that a wonderful change has been effected upon them, since they have been blessed with the residence of Dr. Parr, if we may judge from this sermon, preached ‘*at*’ their church. Our old acquaintances, and their rising families, instead of remaining the plain unlettered rustics we once knew them, are now, it seems, become *literati*, expert in dialectics, and so familiar with the writings of my lord *Shaftesbury* and *Mr. Hume*, as to know *whom* the doctor meant, when, from the pulpit, he styled the latter (p. 11.) ‘a great philosopher;’ and designated the former by reference to his opinion, without mentioning his *Essay* or name\*. So unexampled a change, we doubt not, his

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\* That the more ignorant public, however, might not be at a loss, the doctor has judiciously added to his sermon a postscript of explanation, and such references of illustration as were deemed superfluous in preaching it *at* the church.

*lordship of Peterborough* will notice, with due praise, in his next charge; and that my *lord of Lincoln* will hope for the like effect in his diocese, when the doctor shall have favoured his new parishioners with his spiritual unction.

The Sermon before us thus opens :

‘ 1 Maccabees, iii. 21.—“ We fight for our lives and our laws.”

‘ These words were addressed by Judas, a distinguished leader of the Jews, to his countrymen, when the Syrians, leagued with the Samaritans, were preparing to oppress them. Their cause was just, their danger was imminent, and the example of their valour may, I should hope, be without impropriety recommended to imitation, even before a Christian audience. The first part, then, of this discourse will be employed in examining, whether or no, the principle of patriotism be warranted by the authority of the Gospel; and the second, in conformity to the express language of the text, will be directed to such topics, as are more immediately suggested to our minds by the present solemnity.’ P. 1.

Having stated his plan, the doctor proceeds to his ‘ whether or no;’ and in a laboured *tirade*, such as might have done credit to a junior bachelor in a college-hall, partly pertinent, and partly not, we are led to the subject. Suspecting, however, that this opening is looked upon by the preacher as a *purple patch*, to gratify his pride, we will here insert it.

‘ That to love our country ardently is an amiable quality—that to promote the interest of it diligently, is a meritorious service, and that to die in the defence of it voluntarily, is a noble instance of magnanimity, are truths most congenial to the undebauched sentiments of the heart, and supported by the unequivocal concurrence and the uniform experience of all ages, whether ancient or modern, and of all nations, whether barbarous or civilized. Propositions, indeed, collaterally or incidentally connected with those truths, like many other questions, which branch out from the wide and complex generalities of ethics, may, in theory, have often been perplexed by intricate subtilties, and, in practice, often perverted to criminal purposes. Hence the embellishments of rhetoric and the charms of poetry, have been injudiciously or corruptly lavished upon those actions, which, under the specious colour of a regard for our country, wound the purest feelings of humanity, violate the plainest dictates of justice, and deform the goodly works of our Creator by wild desolation and merciless carnage. But the calm and impartial voice of reason will ever separate the claims of true patriotism from those of the false, by an appeal to principles which unfold the real duties, and ascertain the real interests of society: and, as religion itself is intended for the direction and the benefit of rational and social beings, we may safely infer, that, what reason authorises, religion does not forbid. On the contrary supposition, indeed, we should let loose upon multitudes the same disorders which the unlimited and unqualified application of the rule for the

Forgiveness of enemies would inevitably bring upon individuals. The interests of the present life would not only be severed from those of the future, but would appear wholly incompatible with them—The analogy which seems to pervade the whole moral world, and to connect obligation with utility, and sympathy with the perception of right and wrong, would be obscured—The aggregate of moral improvement arising from the various relations in which we stand to each other, would be diminished—The exercise of passive courage, as it has been called, would become not merely the supreme, but almost the sole duty of man—Self love, which now contains within itself the germ of so many social virtues, and, by proper culture, adds so largely to the stock of social happiness, would be useless, as a part of our nature, co-operating with benevolence in the formation of our social character—Self defence would cease to be vindicated by the plea of self preservation—The weak would be delivered over as a prey to the strong, the unoffending to the tyrannical; and nations the most enlightened and refined would be exposed to the fierce and sudden incursions of barbarous hords, who would in a moment destroy all that had been effected by the wisdom and the labour of successive ages, mutilate every monument of art, and efface every vestige of civilization and science.

‘It were a gross affront, then, to religion to suppose that it was intended to introduce such a mass of evils; to thwart the suggestions of common sense; to cramp the efforts of common justice, and to throw down every security for that national independence, without which society would resemble a state of nature, and might relapse into it without any visible increase of wretchedness or degradation to our species.

‘It so happens, however, that the conduct of the blessed Jesus upon the important subject of patriotism has been strangely misrepresented by one writer, who was the secret enemy, and by another who was the professed advocate of the Gospel; and as both of them have acquired no common share of popularity, by the ingenuity of their arguments, and the elegance of their style, it cannot be improper, on the present occasion, to examine their shewy and delusive sophisms.’ p. 1.

We need hardly observe, that, as, by the phrase ‘one writer, who was a secret enemy,’ the parishioners of Hatton understood *lord Shaftsbury* to be meant; as they, with equal readiness, perceived that, by ‘another who was the professed advocate of the Gospel,’ *Soame Jenyns* was intended: nor could a doubt have remained with them in respect to the latter; for the doctor adds, more decidedly to mark him, ‘that *both* have acquired no common share of popularity, by the ingenuity of their arguments, and the elegance of their style;’—which ingenious arguments, however, he immediately pronounces ‘showy and delusive sophisms.’

To prove them such, the doctor most strenuously labours;

but, though part of what he advances be certainly in-point, his refutations, on the whole, are neither so simple nor so clear as the subject warrants, and the discussion demanded. Take, however, the result in his own words:

‘ If there be a genuine and salutary patriotism, the Gospel has in effect recognized and approved it. If there be a spurious and dangerous patriotism, the same Gospel neither directly nor indirectly favours it. But that there is such a spurious, and that there, also, is such a genuine patriotism, we readily admit—that the properties of the one, and the obligation to shun it, are equally intelligible, with the properties of the other, and the obligation to practise it, we strenuously maintain—and we trust, moreover, firmly, that by an accurate use of words, and by a dispassionate attention to things, as the objects of those words, we shall be able to vindicate the honour of our holy master, against the scoffs of the unbeliever, and the misconceptions of the visionary.’ p. 4.

To an audience so illuminated as the Hatton congregation, how happily adapted is the following passage! We should have applauded it, had we heard it at either of the *St. Mary's*.

‘ Harsh, indeed, as I have often thought, when communing with my own heart, and often lamented, when I have been instructing you, my brethren, who are committed to my charge—very harsh, and very unfair is the treatment which revelation has experienced in the doctrines which it propounds for our belief, and in the rules which it prescribes for our conduct. Those doctrines, though few and simple, have been multiplied by the misguided zeal of it's followers, and encumbered with dark and mystical interpretations, which, under the venerable, the usurped, the prostituted name of orthodoxy, have confounded the judgement, and enflamed the passions of the Christian world. Those rules, however agreeable to the common sense, and however conducive to the common interests of mankind, have been distorted by ingenious sophistry, by monastic gloominess, or by frantic enthusiasm; and instead of making us wise unto salvation, they have sometimes degenerated into frivolous and unprofitable austerities, and sometimes been pleaded in vindication of the most desperate outrages. For purposes of superstition, or fanaticism; for the support of metaphysical reveries, or the disguise of spiritual domination, the believer appeals to the authority of Christ and his apostles, for the truth of dogmas which they, in reality, never taught, or the necessity of observances, which they never imposed. The unbeliever craftily admits the propriety of the appeal, and then charges upon the Christian law, those absurdities which exist only in the extravagant conceits, or arbitrary practices of Christian interpreters. But “the wisdom which is from above will ever be justified of her children,” and this too, effectually and eminently in the question which we are now discussing.’ p. 4.

In the further conduct of his argument, as well indeed as in what has gone before, Dr. Parr is too fond of laying a foundation for his conclusions upon the term *if*; which, while suffered to remain undisturbed, will so long leave all well;—as in the following passage:

‘If patriotism be, as men of sense rightly understand it to be, “a zeal for the happiness of the country to which we belong; and where the most numerous, intimate and affecting of our social relations are formed and cultivated;” then it is sound as a principle; then it is precise as a term; then it is lovely as a quality; then it is indispensable even as a duty: for it connects our private with our public virtues; it leads us to protect immediately our governors and our fellow citizens, and eventually our neighbours, our friends, our venerable parents, and our beloved children. All, as members of the same community, are linked together by the ties of a common interest; all, as men, are related to us by the participation of a common nature; all are objects of our moral agency by the authority of a common religion, and by our common exertions all are to be defended. One part may be nobler in itself, or nearer to us in our domestic situations, than another. But he that is anxious to save the whole, means well and acts well by every part, be it more or less distant, and be it inclusive of more or fewer objects.’ P. 5.

But, should it be objected, *if* patriotism be *not*, in this case, justly defined; and *if* it be asserted that the ancient sense of it consisted in the exercise of the greatest exertions for the aggrandisement of one country to the ruin of another, is it then a disparagement to Christianity not to have enjoined it?—Let the sense of the term be first fixed; and no difficulty can attend the discussion. Christianity is, in its nature, a universal religion; and, therefore, could not prescribe patriotism as a virtue, nor approve it any further than its tendencies are promotive of good. It is, as the very sense of the term expresses, but a local virtue, originating in civil and political relations, which is different in different countries, and enforces in different communities an opposite conduct; place it but on its right basis, and ascribe to it all the worth it may deserve.

The doctor, who appeals (not quite chronologically indeed) to the acquaintance of his auditors with ‘the religions of Numa, of Mahomet, and Confucius,’ in proof of his assertion that ‘it has been said ingeniously, perhaps, though in some instances incautiously, that Christianity lays down no rules, such as these religions seem to provide, for the administration of public affairs—that it contains no specific code for the magistrate, the legislator, or the warrior; but effects all its peculiar and salutary purposes by the authority of its sanctions and the influence of its precepts over the hearts of individuals

only'—most sagaciously grants, 'that this is defensible, when it is properly understood.' But, if this be so, the dispute is ended. For, with whatever view the terms *ingeniously*, *perhaps*, and in some instances *incautiously*, were introduced to convey the defensibility of the position, as resting on its being properly understood, implies of necessity that it only becomes disputable when rendered unintelligible; or, in other words, grossly misrepresented.

After a comment on the position, which we cite as excellent\*, though not properly applied to *contending* nations (for between them the jet of the question concerning patriotism lies), the doctor proceeds to bring examples of patriots from the Jewish history; and, having referred to that of Christ's lamentation over Jerusalem—which is totally beside the point—thus presents to his parishioners the sum of his reasoning, abounding, as usual, with his *ifs*†:—

'If from the national temper and political situation of the Jews and Romans, to whom our Lord more immediately addressed himself, any precept about the love of our country would, probably, have been misconceived by the rash, and abused by the crafty; if the duty itself, in all its essential points, is evidently implied in the injunctions of the Gospel, about universal benevolence; if the affection itself is sanctioned by the example of our Saviour, surely we are furnished with a sufficient answer to the severe reproaches of infidels, and the wild misrepresentations of believers. The Gospel, in reality, separates the artificial from the genuine virtue. It omits all mention of false patriotism, and by such omission, as well as by the general spirit of its laws, may be said to discountenance it. It includes whatsoever is sound and praiseworthy in true patriotism, under the more comprehensive and more noble duty of charity; and in the life of its blessed author,

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\* \* That Christianity does not directly prescribe any rules for worldly policy, is, indeed, a circumstance which might lead us to some important reflections on the consistency of such conduct in its author, with the peremptory and explicit pretensions of his religion to be calculated for the universal benefit of mankind. But if governors were actuated by the same benevolent spirit which Christianity was meant to infuse into the minds of those whom they are appointed to govern—if justice and mercy, which are recommended to all the followers of our Blessed Redeemer, without regard to the infinitely varied and continually changing distinctions of climate, custom, laws, rank, and fortune, and the obligations to which are *modified*, but not suspended by such distinctions, really pervaded the whole of a community; every corruption would be purified; every abuse would be corrected; every violence would be averted; and the blessings of public as well as private life, would be more widely diffused and more permanently secured. The honest magistrate, the wise legislator, the brave warrior, and the upright patriot might, each in his own province, claim to himself the appellation of a good Christian. In serving mankind he might deliberately obey God, and, while he increases his fame, he might save his soul.' p. 6.

† These *ifs* of the doctor appear to be so many graces snatched from ΠΙΡΙΠΠΟΣ KNIGHT'S POEM ON CIVIL SOCIETY.—REV.

it exhibits some particular and practical illustrations of that patriotism, which every head may understand, and every heart must feel.' p. 14.

The remarks we have already offered will, on this passage, supercede the necessity of a comment.

Having dispatched the doctrinal part of his sermon, the doctor calls upon his audience to attend, while he guards the application of what had been said to them by a well-meant, and, as he hoped, well-timed explanation; an explanation, which, to almost every other country audience, would have been as inappropriate as the preface to Bellendenus itself. For example—

'No approbation is to be expected from his suffrage by the factious incendiary, by the rapacious adventurer, by the ruthless oppressor, or by the ambitious and tyrannous conqueror, when bedecked with titles, and loaden with spoils, and reeking with the blood of fellow-christians and fellow-men, he calls himself the saviour of his country. Upon the worthless, shameless, pitiless ruffian, who, plunging his weapon into the bosom of a disarmed, fallen, suppliant antagonist, would bring back the atrocities of savage hords into the conflicts of Christian combatants, tarnish the annals of his country to the latest posterity, and agitate the whole civilized world with astonishment at the flagitious overt act, indignation at the dastardly excuse, and horror at the portentous example—upon the cool-headed and flinty-hearted sophist, who, from motives of grovelling avarice, or rampant ambition, deliberately puts "evil for good, and good for evil"—upon the perfidious counsellor, who would "fashion, wrest, and bow his reading, in opening or sustaining titles miscreate, the right of which suits not in native colours with the truth;" and this too, when he "empawns the person or the honour of his royal master, and would awake the sleeping sword of war"—upon all such wretches the religionist looks down, as the betrayers of their sovereign, the corruptors of their fellow subjects, and the murderers of their species.' p. 15.

Having done with general observations, in his way to a discussion of the topics of the day, Dr. Parr lays before his hearers some preparatory remarks, as a justification of his having hitherto avoided to preach politics. Being now, however, about 'to deviate *for once* from his usual practice,' he desires his hearers to take notice, that, while he urges the duty of fighting for our lives and our laws, he, in effect, will lap his tongue in fleecy hosiery to speak of *Bonaparte* and the *French*. Had this sermon been preached at the doctor's other benefice, delicacy toward the patron might account for his conduct; but to hold his tongue, as it were, with a bridle, when the *ungodly* were thus in his sight; when his subject most

imperiously demanded—and not his subject only, but his duty—that the truth should be spoken; the suppression of it, in our judgement, was a *sin*. Dr. Parr could not but know that there hath been no one act of cruelty, however atrocious, from the commencement of the French revolution to the present hour, which the great body of that nation have not most extravagantly applauded, whether the perpetrator were *Marat*, *Robespierre*, or the still more renowned *escroqueur*, their present *first consul*. Has Dr. Parr never seen the letter from Toulon, signed *Brutus Bonaparte, sansculotte*? Is the doctor ignorant, or an infidel, as to the massacre of the Turks, or the poisoning of his wounded soldiers in Egypt?—but we forbear. The man who professes to rouse his countrymen in opposition to such miscreants, yet omits to describe them as *they truly are*, is, *whatever* be his pretensions, but a lukewarm PATRIOT.—Yet let us not be mistaken. The representation we call for is not ‘personal railing;’ it is the just discrimination of guilt and the guilty; the delineation of those who oppose us, in their own appropriate colours. In vain has the doctor recourse to the history of past times. The events in our own are without example. It is upon these, and these only, that our eyes should be fixed. None other can present such effectual incitements.

To speak impartially of this elaborate performance, we should have liked the best parts of it better, had the composition appeared in any other form. It abounds with passages which the admirers of Dr. Parr will highly applaud; but—saving and excepting the *illuminati* of Hatton—nothing could be more incongruous ‘at’ a country church. What torments the doctor might have undergone in bringing it forth, we know not; but we are persuaded that it came from his head and not from his heart. With Yorick, we decidedly think, that ‘to preach, to show the extent of our reading, or the subtilties of our wit—to parade it in the eyes of the vulgar with the beggarly accounts of a little learning, tinsel over with a few words which glitter, but convey little light, and less warmth,—is a dishonest use of the poor single half hour which is put into our hands. ’Tis not preaching the *Gospel*, but OURSELVES.’

‘Hæc fierent, si, &c.———

—————? Summâ delumbe salivâ  
Hoc natat in labris.’

ART. XII.—*The New Annual Register, or General Repository of History, Politics, and Literature, for the Year 1802. To which is prefixed, the History of Knowledge, Learning, and Taste, in Great Britain, during the Reign of King James II.—Part I.* 8vo. 15s. Boards. Robinsons. 1803.

ANNUAL publications should never be delayed: their zest depends on their novelty; and opinions, when a period has elapsed which has introduced new events, will take their colour from these, which perhaps could not have been foreseen, and had certainly no influence on the conduct which is the subject of inquiry. The volume before us, also, has been delayed beyond the usual time of publication, for reasons that are not explained. We therefore take it up the first moment that it is in our power.

The New Annual Register was certainly, for many years, conducted with a determined spirit of opposition to ministers, and with a warm predilection for the cause of France, and for the political exertions of its rulers. The authors, probably, were faithful and honest: they spoke as they thought: but still there was so much zeal and warmth on one side, as to be incompatible with that spirit of candour and discrimination which we expect from this earliest attempt to connect the materials for the future historian. In the last volume, a milder spirit seems to have animated them: they are not virulent against ministers; because, as they allege, the system is changed; the conduct of administration is opposite to that which they had so uniformly blamed;—in other words, ministers had come round to their own views. In the character of Mr. Pitt's administration, they seemed, indeed, to have treated the ex-minister with too great asperity; and whether our remarks, or those of others, have induced them to introduce the domestic history with a defence of this character, in the last volume, is uncertain: such a defence claims, however, some share of our attention.

‘ We saw a war commenced, to say the least of it, at an unseasonable crisis; we saw it conducted with but little ability. We saw overtures rejected when the most advantageous terms might have been obtained; we saw negotiations commenced at the most unpropitious periods, and when the demands of the enemy were certain to be exaggerated. The causes assigned for the war varied as often as circumstances changed, and the people (but why speak of the people at such a time?) were really never informed for what they were at war. To Mr. Pitt we cannot ascribe our naval successes. In naval operations, the most incompetent of ministers could not fail, when we consider the extent of our marine, the broken and almost ruined state of the enemy's navy, the skill and

spirit of our seamen. In every other instance, discomfiture and misfortune attended every project. We saw a British army disgracefully tread back its steps from the frontiers of France, and Flanders left once more to the plunder of an insatiable enemy. We saw the flower of the British youth sacrificed in a fruitless contest at St. Domingo; a contest not against the enemy, but the climate; a contest, in which a prudent ministry would never have engaged. We saw Corsica first hailed as a brilliant jewel in the imperial crown, and afterwards shamefully abandoned, with a naval force such as ought to have excluded the possibility of resistance. We saw, not the battle, but the massacre of Quiberon. We saw an expedition delayed in its preparations, and betrayed by its publicity, which was to have astonished and regenerated Europe, fail in all its objects, and terminated by a disgraceful convention.—We saw the ill-planned, the ill-conducted attack upon Holland. After this, shall we call Mr. Pitt a statesman? shall insanity itself extort from us the compliments which are due to an able minister? After the unexampled profusion of his government, after a war which we could demonstrate cost more than double what it annually ought to have cost, shall we denominate him an able administrator of the public finances? Let the swarms who have fed upon his lavish expenditure, who have fattened on the pillage of the people, extol his merits in this capacity; we have never seen them; and we once more throw down the gauntlet, and dare any one of his advocates to prove that he ever evinced either a comprehensive or an accurate knowledge of the science for which he is extolled.

‘Under the administration of Mr. Pitt we were contemned, conquered, deserted abroad; we were divided and distracted at home. He had a kind of dexterity in creating discord; and, like another Cadmus, could raise up factions where there would have been none. What has since followed may serve to convince us that he was utterly unacquainted with the character, the temper, the spirit of the nation he was appointed to govern. We have since seen the people pacified, conciliated, moved with the facility of children, by a set of men new in office, without influence or connexions, with nothing but character and some knowledge of the English temper to support them. What is the charm with which they have subdued sedition and united every party? A little condescension, a proper share of moderation, a conformity to the constitution, and some attention to the spirit of the people whose affairs they were appointed to conduct. To those who are dazzled by the splendour of eloquence, or seduced by the music of words, we leave the pleasing delusion of gazing in profound but stupid admiration of Mr. Pitt; but such will never be the sentiment of the well-informed, or the verdict of the impartial historian.’ p. 4.

That the war was misconducted, disastrous, and fatal, except what related to Egypt and the naval enterprises, we may allow; but it is highly unjust to attribute all the errors to Mr. Pitt. The warlike expeditions, occasionally at least, originate with the war minister, and are submitted to the cabinet. The premier is, in-

deed, there, the principal person ; but the cabinet decides ; nor will the most captious or aspiring minister expect that his own concurrence is essentially necessary to every proposal in such an extended warfare. Was the selfish jealousy of Austria and Prussia the work of Mr. Pitt ? Was the incapacity or treachery of the commissariat who occasioned the duke of Brunswic's retreat from Champagne, an error of the first minister ? Was the cowardice and treachery of the emigrants at Quiberon, his fault ? Had the author, after recording Mr. Nichol's speech (page 259), turned again to the introduction, it might have led him to suspect his error. That gentleman, though eager enough to blame, criminales Mr. Pitt only as the author of the war, not of the failure of its enterprises. The commencement of the war will certainly revert on the premier, if blameable ; for, though the decision be that of the cabinet, yet, in a question of such vast importance, if the premier cannot consent, his resignation should immediately follow. Was, however, the commencement of the war a fault ? We have said, that, in our opinion, it was so ; but, on a question of such magnitude, we well know, that, in an obscure situation, it is impossible to decide ; and, when an opinion is offered, it should be with such restrictions and limitations as the circumstances require, and with the diffidence arising from the great difficulty of attaining proper evidence.

The present ministry gained their ascendancy, in the author's opinion, with the full consent and the unreserved promise of support from Mr. Pitt and lord Grenville. When, on the conclusion of the peace, they found their seats more secure ; when, joined by the whig interest, which had been clamorous for the conclusion of the war, they felt their independence, a higher tone was assumed. This was also justified, in the author's opinion, by a little failure in the unequivocal support promised by the Grenvilles. The subject is not, however, *ap-profondi* : there are some circumstances not noticed, which we cannot enlarge on. In the negotiations for Mr. Pitt's return to power, there was a strong opposition ; though from a quarter either not ascertained, or not very clearly pointed out.

The parliamentary history is detailed with minuteness, and, we think, with impartiality. As in the former volume, the debates are, perhaps, reported too closely ; but, while this part of the work is confined within moderate limits, we need not complain.

The changes of administration, and the new parliament, are almost the only circumstances of domestic history that claim our attention, independently of the debates.

‘ The general election exhibited the new and extraordinary spec-

tacle of a British minister not interfering with the free choice of the electors. In almost every place, therefore, where the election was popular, the event proved fatal to the members of the late administration and their devoted adherents. Mr. Windham lost the election for Norwich, and Mr. Mainwaring was thrown out of the representation of Middlesex, though almost within the verge of the court, and though his opponent Sir F. Burdett was only less unpopular than the man, who had obstinately supported all the bad measures of the former ministry. A larger proportion of new members, and particularly of men of independent principles, were returned than on any late occasion of the kind; and the friends of liberty, wherever they presented themselves, were generally received by the acclamations, and supported by the suffrages of the people.' p. 333.

Though we give the highest credit to Mr. Addington for not interfering in elections, we differ greatly in our opinion of the consequences. The *novi homines* are by no means in the very respectable line represented by our author.

The first part of the Foreign History relates to the affairs of India. It includes the singular event of the deposition of the young nabob of the Carnatic, Omdat ul Omrah, the son of that Mohammed Ally, who, on the conquest of Seringapatam, was found to have joined Tippoo Sultaun in the conspiracy against England. We noticed this subject some time since, in our review of the Asiatic Annual Register; but, as it was then likely to become a topic of discussion in the British parliament, we observed, without any comment, that it did not appear to us that the letters were only in the high hyperbolic strain of eastern compliment, as was pretended. The author of this volume thinks with us, and gives a clear dispassionate account of the whole transaction.

We would wish to correct the language of those who detail similar transactions,—but the error is not peculiar to the historian before us: we wish to correct it for many reasons; one of which is, that it inspires a degree of commiseration which the objects do not merit;—we mean, giving the nabobs and rajahs the titles of princes, and considering their power as independent and supreme: it is only successful usurpation; for these princes were the successors of governors who threw off their allegiance to their sovereign, and assumed thrones to which they had no claim.

The historian next proceeds to examine the conduct of France, or rather of the Corsican despot; and expresses the warmest detestation of measures equally irreconcilable to good faith, to conscience, to honour, and to religion. His treacheries to Italy, to Switzerland, and to Holland, are noticed; and the assumed mask of apparent impartiality and promised protection,

torn off with honest indignation. The minuter affairs of France are next examined; and the arrangements with respect to the Roman-catholic religion, with the infamous atheistical speech of Portallis, are properly reprobated. These parts were formerly promised; and, from the execution, the authors avail themselves of a strong argument that they are not the advocates of a party. If it be of the essence of party to oppose the dictates of religion, of humanity, good faith, honour, and honesty, in defence of their friends, their argument is useless: they were never accused of such conduct. They *were* accused of favouring the cause of democracy somewhat further than the constitution of this country would support them; of not bringing forward, in their true light, the conduct and exploits of Englishmen; while those of their enemies were at least very warmly, if not unjustly, extolled.

The State Papers, as may be expected, are unusually numerous, and the Occurrences well digested. Of the other departments, we found the Biographical Anecdotes and Characters selected with judgement; and the Manners of Nations, though perhaps not sufficiently full, well chosen. The articles of Classical and Polite Criticisms are by no means *germane* to the title: they are truly miscellaneous, and not peculiarly interesting. The Philosophical Papers are, in general, trifling. The papers included in the miscellaneous list, in some parts relate to the manners of nations; in others, to natural history and antiquities: the two last of which should have had a separate department.—The Poetry is pleasing, and well chosen.

The Domestic Literature has a different arrangement, or rather it has been attempted to make the arrangement more distinct, for the advantage of reference, and marking more definitely the progress of science. The different chapters relate to biblical and theological, physical and mathematical, moral and metaphysical works, and to those of literature and polite arts. The Foreign Literature is arranged in similar classes.

To judge of the propriety of this arrangement, it will be necessary to compare it with what we have been accustomed to. In the former volumes, two striking features of this department were conciseness and dignity. The character of a work was given with a characteristic energy which impressed it on the mind; while the *perpetuum carmen* of connected subjects gave it a consistency, and, so far as such motley materials would admit, formed one whole. The attention, in the examination of works of science, now offered, seems to be interrupted by too frequent changes: the authors form, too eagerly, a party on some disputed subjects; and points of no great importance fill a column, while many valuable works are omitted, or noticed very cursorily. The dispute, for instance, between Mr.

Knight and Mr. Forsyth, respecting the plaster for uniting divided wood, fills a most disproportioned space.

The arrangement is, apparently, good; but it was evidently formed before the works came in review; and these, perhaps, unfortunately for a first attempt, were too obstinate to bend to this rigid system.

We have examined this part of the volume somewhat minutely; because, in a work of a magnitude and importance like the present, deviations should have been carefully matured before they had been adopted; and, when any powerful motive was held out for a plan, it should at least be seen whether the object can be attained by it.

A more mature consideration, however, may render this plan more perfect. It is certainly capable of perfection; and, as it belongs to a work which must often be consulted in the absence of more enlarged reviews and journals, we hope that the editors will accept our remarks in good part, and promote, by every possible improvement, the utility of a work which has for many years been so extensively popular.

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ART. XIII.—*The Philosophical Transactions of the Royal Society of London, abridged; by Charles Hutton, Dr. George Shaw, Dr. Richard Pearson. Vol. I. 4to. 2l. 2s. Boards. C. and R. Baldwin. 1804.*

IN our second series we noticed two different attempts which have lately been made to reduce these valuable but voluminous labours to a more portable form. Of these efforts, the first has completely failed, and it little deserved to be patronised. It appeared in 1802; and, though too weakly in its birth to give promise of any longevity, produced the second as its offspring in the ensuing year—which, like the phoenix, sprang from the ashes of its parent. To this more vigorous and more valuable production, we have already paid our tribute of respect, when introducing its first number to the acquaintance of our readers; and it is with no small degree of satisfaction that we now announce the completion of this volume, which, as a favourite publication with ourselves, we have unceasingly watched with an anxious and a jealous eye. Shall we own that we have been eager to discover faults? Yet it is not with a view of injuring, but improving the work; and, if any suggestions in this journal should contribute to render the abridgement a more accurate and adequate view of the original, the public and the authors themselves will undoubtedly join in their thanks.

On the conclusion of this volume, the subscribers are informed, that the general prefaces and titles will be postponed till near the completion of the work; and that, consequently, it will not be convenient to bind the volumes at present, but to unite the numbers in some temporary form.

‘On completing this first volume, the proprietors cannot omit the opportunity of stating to the public, that this abridgement of the Philosophical Transactions differs from all others that have preceded it, in two very material circumstances:

‘First, in regard to the explanatory comments; in which, errors are corrected, and several deficiencies are supplied, which occur in the early papers of the Transactions; and whenever the subject is particularly important, an account is subjoined of the modern improvements and discoveries relative to it: Secondly, in regard to the biographical notices; which it is intended to continue throughout the remaining volumes; so as to exhibit, when the work is completed, a view of the lives and writings (accompanied with critical remarks on their respective merits) of the most distinguished scientific characters, whose works are noticed in the Transactions, continued to the beginning of the present century. This volume alone comprises notices of about one hundred of the more early authors. The advantages to be derived from this mode of combining anecdotes of the lives of authors, with specimens of their labours, cannot but be obvious to every reader. In the prosecution of this part of the plan, the proprietors will consider themselves greatly obliged by authentic information, from relatives and friends, concerning deceased members of the Royal Society, who have had papers and communications inserted in the Transactions.’ P. i.

To the advertisement succeeds a table of contents, which are classed according to their subjects, though somewhat too comprehensively for general reference. Perhaps, under the head of Natural Philosophy, for instance, acoustics and pneumatics, astronomy and optics, meteorology and magnetics, hydraulics, hydrostatics, and hydrology, might have, with propriety, formed distinct sections; *et sic de cæteris*. This inconvenience may, however, be remedied by a general index, which, we trust, will be full and accurate. It will be an addition of the highest value and importance.

An alphabetic list of the books examined in this volume is added; and, though the editors be silent on this point, we must remark, that we think the preservation of the account of books a very valuable part of their plan, which we do not recollect in any former abridgement. We need not point out the very extensive utility of this very early ‘review.’ The only other collection in which the same has been attempted, is the Medical Essays of Edinburgh, which we more particularly notice, as they seem to be forgotten. The works shortly analysed, however,

in the latter volumes of the Medical Essays, are confined to medicine, and some of its most necessary assistant sciences. In the early volumes of the Transactions, every scientific publication of every country appears to have been the object of attention.

The notes and biographic notices are, as in the first number, sufficiently full and satisfactory. It is from this part only that we can with propriety select any specimen, since, of the Transactions, it would be absurd to attempt a review; and of the authors' talents and attention in the abridgement, we could give no adequate account, without at the same time offering extracts from the original. In general, in these additional parts, the writers seem to have adopted a happy mean between diffuse narrative, and a meagre collection of titles and dates. We shall select the biographic notice of Dr. Willis, as an example of the execution; adding only, that too great merit is ascribed to the plates.

‘ Thomas Willis was born at Great Bedwin, in Wiltshire, in 1621. He was educated at Oxford, and was appointed Sedleian professor of natural philosophy in that university in 1660; in which year he also took his degree of doctor of physic, though his original intentions were for the church. Some years afterwards he removed to London, became a member of the Royal Society, and made himself further known by several publications on medical, anatomical, and pharmaceutical subjects; viz. by his treatises *de Fermentatione, de Febribus, de Urinis, de Cerebri Anatome*. In the last-mentioned treatise, which was his *chef-d'œuvre*, he had the assistance of Lower in the anatomical dissections, as well as in the Latin composition, and of sir Christopher Wren, (at that time Savillian professor of astronomy in the university of Oxford,) in the drawings for the plates. These publications were followed by the work above noticed (*Pathologia Cerebri*), by his *Anima Brutorum*, and lastly by his *Pharmaceutice Rationalis*; all of which have been printed together at different times under the title of *Opera Omnia*, in fol. and in 4to. He died in 1675. Dr. Willis was too much addicted to chemical theories, on which he endeavoured to establish a pathology incompatible with the properties of living bodies. Nevertheless much ingenuity is displayed in all his writings, and those which relate to anatomical subjects may be consulted with advantage for the descriptions and accompanying plates. Succeeding anatomists, however, have remarked that he has not always distinguished between the parts as they appear in the human and brute subject; having at times made dissections of the latter subservient to exemplifying and illustrating the structure of the former.’ p. 214.

The following account of bishop Wilkins contains some new observations.

‘ Bishop Wilkins was one of the first institutors of the Royal Society, and one of its most useful members, as well as the first or prin-

principal secretary, under whom Mr. Oldenburg acted as the *sub* or copying secretary. He was well skilled in mathematical and philosophical literature, producing several useful works and inventions, one of which, though never noticed in any accounts of his life, was that of the perambulator, or surveying wheel, for measuring roads and great distances. Bishop Wilkins was a man who thought it prudent to submit to the powers in being; he therefore subscribed to the solemn League and Covenant while it was enforced, and was equally ready to swear allegiance to king Charles when he was restored. He accordingly had favours and promotion from both parties; and, being of a good and amiable mind, he always used his power and interest for the benefit of individuals and of the public weal. Dr. Wilkins was born in 1614, and studied at Oxford, where he took his degrees. During the civil wars the parliament appointed him warden of Wadham College in 1648. In 1656 he married the sister of the protector, Oliver Cromwell, and, by the son Richard Cromwell, was made master of Trinity College, Cambridge, in 1659; but was ejected on the restoration the year following. From the prudence of his conduct, however, and his superior learning and piety, he met with great encouragement and patronage, and at last was promoted to the see of Chester in 1668. Like most studious and sedentary men, he became much afflicted with the gravel, and at length died of the stone in 1672, at 58 years of age.

‘Of his publications, which are all of them very ingenious and learned, and several of them highly curious and entertaining, the first was in 1638, when he was only twenty-four years of age, viz. *The Discovery of a New World, or a discourse to prove that it is probable there may be another habitable world in the moon; with a discourse concerning the possibility of a passage thither.* In 1640, *a Discourse concerning a New Planet; tending to prove that our earth is one of the planets.* In 1641, *Mercury, or the secret and swift messenger; shewing how a man may, with privacy and speed, communicate his thoughts to a friend at any distance.* In this work are descriptions of many ways of telegraphic communications, as practised by several people. In 1648, *Mathematical Magic; being a relation of the wonders effected by engines and mechanical contrivances.* And lastly, in 1668, *The Essay towards a real Character and philosophical Language; a very ingenious performance.* Besides numerous theological writings. All the foregoing mathematical and philosophical works were collected, and published 1708, in one vol. 8vo. with an account of the life and writings of the author.’ P. 254.

We shall conclude our specimens with the following account of Morison and his works, in which we find many remarks in addition to what was before known respecting them. We select it also, as the merit of Morison has not been sufficiently understood.

• Robert Morison, one of the most celebrated botanists of the

17th century, was a native of Aberdeen in Scotland, where he was born in the year 1620. In this university he took his degree of master of arts. Having a strong inclination for the study of physic, and more particularly for that of botany, he went to Paris, where he obtained the degree of doctor of physic. His reputation as a botanist induced Gaston duke of Orléans, an admirer of that study, to give him the direction of the royal garden at Blois. After the death of the duke of Orléans he came into England, in the year 1660, and on the restoration of Charles the Second, was appointed professor of botany in the university of Oxford, with a salary, as it is said, of 200*l.* a year from the king. He was also chosen a fellow of the Royal College of Physicians. In 1669 he published his *Prælua Botanica*, and afterwards his *Plantæ Umbelliferae*. In 1680 he published the second volume of his *Historia Plantarum* (purposely delaying the first volume, which related to trees and shrubs). He died before the publication of the third volume, which was completed by the care of the elder Robart, who succeeded him in the management of the Oxford garden. His death was occasioned by an unfortunate bruise which he received from the pole of a coach, while crossing a street in London, whither he had gone in order to expedite the necessary subscriptions for the continuation of his work. He was in the 63d year of his age when this event took place. It is remarkable that the celebrated Tournefort died in consequence of a singular accident which happened to him in the streets of Paris.

• Morison is said to have been of an amiable and estimable character, and of great plainness and simplicity of manners.

• His botanical method or system, which was intended for a natural one, is taken from the fruit, but is, in this respect, according to the opinion of an eminent botanical critic, much inferior to that of Cæsalpinus, both in the plan and execution: it is clogged with a multiplicity of characters, and the classes are not sufficiently distinguished from each other: hence it is extremely difficult in practice, and was therefore not adopted by any succeeding writer except Robart, who in 1699 completed the *Historia Plantarum*, and by an anonymous author whose work appeared in 1720. Imperfect however as is this system, it has furnished many useful hints, which later botanists have not failed to improve; since Ray, Tournefort, and Linnæus have successively been indebted to the prior labours of Morison.

• It is remarkable that Morison, during the investigations necessary for the continuation of his *Historia Plantarum*, imagined that a new plant had been discovered by the younger Robart in the neighbourhood of Oxford, and in consequence announced it in his work, with much satisfaction, as a "*nova et inaudita planta*." On farther examination, however, it was easily proved that it was no other than the samolus, (*samolus valerandi* of modern botany) a plant by no means very uncommon in watery situations in many parts of England.' p. 341.

This volume contains ninety-three sheets, concluding at page 744, at the end of the eighty-fifth number of the original,

p. 5019; for, in the volumes themselves, the pages are continued from the beginning. This conclusion is in the middle of the seventh volume, anno 1672. It is impossible, however, to form any judgement of the extent of the work from the contents of the first volume, as the bulk must depend on the importance of the papers.—It has been erroneously supposed, that papers thus published, in the infancy of experimental philosophy, are of little importance, now that the science has attained its meridian. Every step, however, in the gradual evolution of the human mind, is valuable; and even early errors may lead to new paths. This, nevertheless, is not the whole. Facts, at different periods, are collected, and afterwards forgotten: to re-tread the first steps, will be often to add valuable materials to our present stock of science; and, in the volume before us, various circumstances have been brought to our recollection, which it is of importance to remember, and which had almost wholly escaped us. At this moment, Hales, nearly the first author on vegetable physics, is seldom consulted; and yet the volumes of few writers are more valuable. The new aerial chemistry had been long cultivated, before it was recollected that he first remarked the absorption of air in the calcination of metals. It was first pointed out in this Journal.

Again, every age has its fashionable opinions, perhaps its fancies and its follies. It is pleasing to trace their rise, to observe them in their zenith, and to witness their fall: it is more—it is often useful; for in these neglected fancies we find frequently valuable hints; the failure of experiments suggests new trials; and, at least, we see how far imagination can hurry away the judgement. In this volume, we have followed with great interest the doctrine of transfusion; and it is an object of some curiosity to remark what mean instrument, independently of its real merits, produced its downfall.—We allude to the events at Paris, where a woman apparently poisoned her husband, having in vain attempted to transfer the crime to the professors of this new art.—We must add also, that, in the volumes of the *Philosophical Transactions*, we find the most authentic accounts of distant countries, and their productions; we find traces of what in later periods have been styled novelties and discoveries.

As forming a portion of the history of the human mind in these untrodden paths, we are pleased to see even the questions preserved, though they contain no real information. For this reason, we notice with regret that some articles are wholly omitted, and the titles of others only mentioned, with an apology that they contain nothing valuable in the present state of science. The origin of the trees that bear fruit, one side of which resembles an orange, and the other a lemon, is a trifling subject, but might have been adverted to. The questions re-

specting Greenland; the proposal for examining the juices of trees by boring; predictions of eclipses of fixed stars by the moon; and remarks on the second extract of Dr. Walker's answer, are wholly omitted in the numbers before us.

Some other works and papers are mentioned, which the authors think too uninteresting for minuter detail. Yet, for the reasons above assigned, we could have wished for some short abstracts. Quintinie's directions for the management of melons contain some ideas that may still be of use; Dr. Stubbes's account of Jamaica, among many errors and misrepresentations, offers some facts of importance; and Mr. Templer's observations on glow-worms, though truly uninteresting, may furnish hints to some inquiring minds; at least a short narrative would fill but a small space. Of Dr. Beale's general talents, the authors give a favourable view; and, on this account, even his errors in his chemical papers would not be unimportant. We own that we have not re-perused them; but once, on referring to them, though we concurred in general with the authors before us, on the whole, our sentence would have been milder. We wish for some account of every paper not absolutely absurd, or not depending on calculations either erroneous or no longer applicable. Several tables of this last kind are mentioned, and very properly passed over.

We cannot conclude without wishing this undertaking the success it deserves. As the real extent, however, cannot be ascertained, we could wish that the authors would not confine themselves within limits so strict as to injure the merit of their abridgement.

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ART. XIV.—*Practical Observations in Surgery, illustrated with Cases. By William Hey, Esq. F.R.S. &c. 8vo. 10s. Boards. Cadell and Davies. 1803.*

THE mature age of practitioners is well employed in recording their opinions, their successes, or their failures; and we fully agree with our author in thinking that cases recorded by ourselves will, after a time, convey very different ideas from those which suggested the practice, or attended the first reports. Mr. Hey's work is, in many respects, truly valuable; and we shall give such a view of it, as, while we gratify the cursory reader, will probably excite his curiosity to peruse the whole.

The first chapter is 'on Fractures of the Skull;' and the author recommends, not only saving the integuments, as a future defence, but lessening the loss of the sound bone, by taking out the fractured part with a circular saw, instead of the trephine. It was very many years since that we suggested the

same plan to a professor of anatomy, who smiled with some contempt at the proposal (for the author was then only a student): we were of course pleased to see the plan so ably recommended and supported. In the same chapter we find some cases in which a part of the tibia has been taken away by the same instrument, when an abscess of the bone had caused a deep-seated caries, with a small external aperture. When the interosseal artery has also been wounded, a part of the fibula has been in the same manner taken away to reach the vessel, which has been thus secured, and the limb saved.

The second chapter is 'on the Cataract;' in which the author defends, very ably and minutely, the operation of depressing, instead of extracting, the cataract. He has argued this point with great diligence, yet, perhaps, not with complete success. The inquiry would, however, be too extensive for this department of our work.

The chapter 'on the strangulated Hernia' is peculiarly full and valuable. Our author does not think bleeding so essentially necessary, as it is represented by Mr. Pott; nor so injurious as Mr. Wilmer and Mr. Alanson have supposed. He employs bleeding, but neither pushes it very far, nor trusts to it long. The general effect of strangulation is inflammation and gangrene; and, if bleeding do not relieve the one, it accelerates the other. Another view of the subject has not, however, been taken. What produces the strangulation? Is it spasm in the ring? This aperture is, however, tendinous, and not irritable. Is it an expansion of the contents of the intestine protruded? Certainly not: for a part of the intestine is, at times, strangulated, and the passage free: this subject, then, should be more fully considered.

Purging Mr. Hey thinks useless in old firmly strangulated hernias, if produced by the mouth. In reality, he trusts chiefly to bleeding, and to a clyster of the decoction of tobacco. If these fail, he does not long delay the operation. Of poultices he speaks with disapprobation, and depends little on warm or cold applications. Sometimes warm bathing, if the patient be placed in a horizontal position, is, in his opinion, serviceable.

Mr. Hey's directions for the operation are clear and explicit. Mr. Pott's apprehensions respecting the division of Poupart's ligament are, he thinks, void of foundation. He has always found it necessary to enlarge the aperture, and has never experienced the least inconvenience from this part of the operation. In reality, however, Poupart's ligament is not divided. The aponeurotic sheath, which envelopes the large vessels of the thigh, forms another ligament below, and somewhat within Poupart's, from which the principal resistance to the reduction is produced. Our author calls it the femoral ligament, and has described it very clearly, illustrating it with a plate. No hæmor-

stage of importance occurred in any of his operations, except one, which was easily checked, so that neither the epigastric nor the spermatic arteries could have been wounded.

Mr. Hey always reduces the intestine, before he attempts to replace the omentum, which must be handled with the greatest delicacy. He thinks that dividing the sound part of the omentum, to separate it from the gangrened portion, is not without danger, from the irritation or the hæmorrhage. He either checks the circulation by a previous slight ligature, or leaves the omentum in its prolapsed state. A part of the intestine has been separated in consequence of gangrene, which he found to be the *caput coli*; and he suspects that it may have been this part which has been separated in other cases. If, however, we recollect rightly, the facts lately recorded are inconsistent with this idea. In one instance, the strangulation was apparently produced by the compression of the neck of the hernial sac; for the abdominal ring readily admitted the finger in the operation. Some of the miscellaneous observations we shall select.

‘1. I think it is not a bad general rule, that the smaller the hernia, the less hope there is of reducing it by the *taxis*. Long continued efforts to reduce a prolapsed intestine are most likely to succeed in old and large hernias, when no adhesions have taken place.’ p. 203.

A case is added where the strangulation compressed only one side of the intestine, and the passage was not interrupted.

‘The importance of operating in an early stage of the disease cannot be urged too forcibly. A mortification will sometimes come on before the disease has been of long continuance, or the symptoms have become remarkably urgent. An instructive instance of this is related by Mr. Wilmer.

‘The delay also gives rise to *adhesions*, which may frustrate the effect of an operation.’ p. 207.

The double hernia, a very singular occurrence, is mentioned, and two cases of it described.

‘7. An *epiplocele* is a troublesome disease, considered simply, and also, as it frequently gives rise to an intestinal hernia. If it is reducible, no doubt can remain as to the propriety of applying a truss. When irreducible by the *taxis*, it may often, perhaps always, be made to retire, if it has contracted no adhesion with the hernial sac. I have cured several troublesome cases of this kind, by confining my patient to bed, giving at the same time gentle laxatives, and enjoining a low diet. In one case the confinement of a week was sufficient to effect my purpose; in general, however, it has required five or six weeks. The *epiplocele*, upon its first descent, is sometimes attended with pain in the abdomen, as well as in the tumour, and then greatly resembles a strangulated intestinal hernia. But if the patient can retain light food, and purgative medicines,

upon his stomach, there is usually no necessity for performing the operation for the strangulated hernia. In this case, the pain and tumefaction of the abdomen may generally be removed by a free evacuation of the bowels. Though every symptom of danger be removed by this treatment, the stricture upon the omentum is sometimes so great as to cause a gangrene of that part which is contained in the hernial sac. The integuments then become inflamed in a short time, purulent matter is formed, and the tumour must be treated as a common abscess. See Case IX.

‘A truss should always be worn after the reduction of the omentum.

‘8. It sometimes happens, after the cure of a strangulated hernia, that the rupture does not return, but the general result is otherwise.

‘Judging from my own experience, I should say, that a larger quantity of intestine usually descends, in those persons whose lives have been preserved by the operation, but that the intestine in such persons is less liable to strangulation. A well adapted truss should always be applied as soon as the wound is cicatrized, and will bear the pressure.’ P. 219.

A new species of scrotal hernia is described, differing from the *hernia congenita*, where the intestines are in contact with the testis. In this disease, a hernial sac descended into the tunica vaginalis. The cases which illustrate the author's opinions are selected with great propriety, and related with singular perspicuity and discrimination.

The fourth chapter is on ‘the Fungus Hæmatodes,’ a disease peculiarly curious, and hitherto undescribed. It is undoubtedly an organised, probably a parasitic, living animal growing in the cellular substance, sometimes in consequence of a blow; feeding apparently on the neighbouring muscles, pressing towards the surface, and becoming fatal from the discharge of blood pouring from its innumerable (seemingly independent) vessels, which are again supplied by those of the human body. In the extremities, amputation is the only remedy; and what shows it to be a fungus, is, that if any part be left, though far above where the tumour first began, it again extends; and security is only obtained by amputation above the slightest taint. No part of the body is apparently free.

‘When the disease occupies merely the adipose or cellular membrane lying upon the surface of the muscles, the tumour is not usually painful in its beginning, nor does it impede the motion of the muscles on which it is seated. But when deep seated in the limbs, it causes pain and weakness of the part affected. Mrs. Dean found considerable pain from the growth of the tumour in the mamma.

‘The fungus, as it increases in bulk, does not render the integuments uniformly thin, as in the case of an abscess. In one part the tumour, when pressed with the hands, will afford the sensation

of a deep seated fluid, while another part feels hard and uneven. In Mrs. Dean's case, there was a sensation as if some fibres were broken, when the tumour was handled with pressure.

'In an advanced stage of the disease, the integuments, and aponeurosis of the muscles, (if the fungus is situated beneath this part) are burst open, and the fungus which rises through the aperture sometimes appears black, like a mass of coagulated blood. At other times the appearance more resembles an excoriation. Under both these circumstances hæmorrhages ensue.

'In this process, the integuments do not become uniformly thin, and of a red colour, as when purulent matter is making its way; but they continue to feel thick as usual round the fungus that has burst through them.

'This fungus is an organized mass, and bleeds wherever it is broken.

'When the parts containing the fungus are divided, they are found to be in a morbid state. The adipose membrane forms a great number of pouches, filled with the fungus, upon the removal of which the pouches bleed copiously, from every part of their internal surface.

'Wherever the fungus comes into contact with the muscles, they lose their natural redness, and become brown. They also lose their fibrous appearance, and cannot in every part be distinguished from the adipose membrane, though a distinction is in general evident.

'The growth of this fungus cannot always be repressed by the strongest escharotics. Neither the hydrargyrus nitratus ruber, the hydrar. muriatus, the antimon. muriatum, nor the undiluted vitriolic acid, have been sufficient for this purpose.' p. 283.

The fifth chapter, 'on Dislocations,' contains various remarks on the means of reducing them, which merit the attention of the younger practitioner. We cannot select any passage of peculiar importance. The 'internal Derangement of the Knee-joint,' the subject of the sixth chapter, relates to those accidents which injure the free motion of the bones on each other, without producing dislocation. Contusion is a common cause, though the derangement may occur independently of it. The motion is not perfectly easy, but attended with little pain. The patient cannot, however, freely bend, or perfectly extend the limb in walking. It consists, in Mr. Hey's opinion, of such a derangement as prevents the condyles of the os femoris from moving truly in the hollow formed by the semilunar cartilages and the articular depressions of the tibia, and is relieved by a slight extension and a somewhat lateral motion of the knee-joint, not easily described in language shorter than that employed by the author.

The seventh chapter is 'on loose Cartilaginous Substances in the Joint of the Knee.' Its object is to show, that, by means of a tight-laced knee-cap, to keep an equable pressure on the joint—

or, in more untractable cases, by keeping a uniform pressure on each side of the patella, by a quilted knee-cap—these substances are prevented from producing any inconvenience, and are, at last, apparently dissolved. The observations ‘on Wounds of the Joint’ chiefly relate to the necessity of keeping the limb carefully at rest, and preventing, by every means, a high degree of inflammation.

In the ‘compound Luxation of the Ankle-joint,’ Mr. Hey followed, in one instance, Mr. Gooch’s plan, of sawing off the end of the bone, but not with complete success. Should the protrusion of the bone be slight, it may be better, he thinks, at once to replace it, and keep the limb in a perfectly quiet state. If the laceration be very considerable, amputation is the only resource. We remember succeeding lately in a laceration not very slight, by reducing it immediately.

The chapter on ‘the Retention of Urine’ is very valuable, and the directions for introducing the catheter, particularly useful. These we cannot abridge. Mr. Hey remarks, with strict propriety, that an involuntary discharge of the urine, after a suppression, does not imply that the bladder is emptied. An examination of the abdomen by the hand, which should never be omitted, shows often that much urine is retained. He prefers also the repeated introduction of the catheter, to suffering the flexible instrument to remain in the bladder. In the latter case, the constant irritation brings on inflammation, and a mucous or sanious discharge; nor does the bladder regain its tone, as happens when the catheter is introduced, or as often as the urine accumulates. After the first operation, the urine commonly accumulates with speed; and, in general, the quantity secreted by night exceeds that of the day.

The eleventh chapter is ‘on the Cure of the Procidencia Ani in Adults.’ The remedy consists in removing the internal coat of the intestine, which falls down, with the knife. The gut and the sphincter, after a little time, resume their contractile power. A tumour in the rectum, which came down ‘after an evacuation,’ was successfully removed by a ligature.

The chapter ‘on the Cancer of the Penis’ contains several cases in which the operation succeeded. In all but one, there was a natural phimosis, which seemed to arise from some disease of the internal membrane of the prepuce, and probably occasioned the disposition to cancer. It was here a local disease; and extirpation consequently succeeded.

A case of ‘convulsions,’ which occurred in a man who, having attempted to hang himself, was very soon cut down, and injudiciously bled, leads our author to doubt the propriety of bleeding in such circumstances. Warm stimulants, in his opinion, would have succeeded better.

The tumour in the neck of a child, next described, seemed to arise from crying. It was apparently varicose, but arose from some extravasated fluid, evacuated by a couching-needle with which it was punctured at different times—a method which our author recommends in order to ascertain the contents of tumours, and which he thinks cannot do injury. The wound, in the vessel originally ruptured, continued open as the tumour repeatedly filled; but seemed, at last, to close spontaneously.

In a 'Case of Empyema,' there was an œdematous swelling of one side only. The case was, in other respects, strongly marked; and the operation succeeded. An instance of a very considerable enlargement of the mammæ, like that described in one of the early volumes of the Philosophical Transactions, follows. The disease was attributed to a suppression of the menses. The weight was so considerable, that it bent the patient forward, and produced a curvature in the spine. The left breast was extirpated; and it weighed eleven pounds four ounces; though the case occurred in a girl only fourteen years old. The discharge shortly afterwards returned; and the right breast soon lessened; yet it continued unusually large. A few cases of a collection of pus in the vagina, mistaken for leucorrhœa, are added; with some instances of alvine concretions, in consequence of swallowing the stones of fruit. Mr. Hey recommends separating atheromas by the dissecting forceps, or by a hook. They may often be drawn out entire. In deep-seated abscesses of the breast, Mr. Hey advises opening each sinus, and following them through all their tortuous courses. The sinuses are often filled with a fungous substance, so as not to be discovered without great attention.

The last chapter is 'on Amputation,' and contains many excellent remarks on the latest and best modes of operating on different parts of each extremity; with some valuable improvements by the author. For these we must refer to the volume, which should be in every surgeon's library, and which the student, as well as the more experienced practitioner, may often consult with singular advantage.—We regret that we have so few publications of equal interest and importance.

## MONTHLY CATALOGUE.

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### POLITICS.

**ART. 15.**—*The Independence of Great Britain, as the first of Maritime Powers, essential to, and the Existence of France, in its present State, incompatible with, the Prosperity and Preservation of all European Nations.* 8vo. 2s. Rivingtons. 1804.

WERE the princes of the earth at all times accessible to reason, these or similar arguments would long since have suggested themselves to their minds. But a mean selfish jealousy has too often clouded their understandings; and to depress the power of Great Britain has been the common object; each thinking that her destruction would terminate in his own advantage. Yet, on the whole, Great Britain has borne her faculties with meekness; and though, in some moments of inattention, she has forgotten her mildness, she has never lost sight of justice. We fully agree with our author, that, possessed of equal power, France would not have been equally forbearing.

The object of this little work is to open the eyes of the sovereigns of the continent to their truest interest—the support of Great Britain—for their own security. We fear, however, that the author will fail of success. History teaches by example; but the present crisis is unexampled, too, *nihil simile vel (forsan!) futurum*. Human nature and its laws, used to furnish lessons of foresight; yet human nature itself is changed. Would the spirited loyal Frenchman else submit to a despotism from a Corsican, more severe than was ever exercised by a Bourbon? would brave French armies be commanded by Italians, whom they usually despised, even more than they execrated? Yet such is the case; and we fear they will not attend to ‘the voice of the charmer, charm he never so wisely.’ In one point, the author is certainly right—an explosion is preparing; even at this moment the fusee is kindling. The event is beyond our reach; but the convulsion must be terrible.

**ART. 16.**—*The true Interest of the United Kingdom, proved; in two beneficial Plans of Finance: to take off all the Taxes, prior to 1803; and provide thirty Millions for the present Emergency, without the Income and Property Taxes, &c. &c. &c.* By Joseph Coad. 4to. 6d. Rickman. 1803.

Our author’s plan is a land-tax equal to the average value of the land, to be repaid by a small advance on the whole of its productions, or by a poll-tax. Each is, we fear, visionary. The latter is indeed universally condemned by all writers on finance. The objections to the income-tax are strong; yet we apprehend it cannot be dispensed with at the present crisis.

ART. 17.—*An Appeal to the People of the United Kingdoms, against the insatiable Ambition of Bonaparte, preceded by a Vindication of their Character, with Reference to the Peace of Amiens.* 8vo. 4s. sewed. Mawman. 1803.

It must be on a more solemn 'appeal' than the present, in the page of history, that we can engage at length in this important question,—'How far the present war might have been avoided?' Our author pursues the Corsican through all his wily manœuvres, his *patriæ artes*, confirmed from the observation of almost 2000 years\*; and, on the subject of Switzerland, gives a more copious, and in some respects a more minute, detail than some former authors. In general, he shows, and we agree with him, that the series of insults and aggressions was sufficient to weary our patience, and put our temper to the severest trial. He expected, however, that we should have borne them longer.

The writer endeavours to reconcile the Corsican's conduct with judgement and policy, but in vain. He is rapid, impetuous, violent, without the slightest trait of foresight or discretion. The free page of England will show him to be cruel, treacherous, and designing. The brilliant colouring of his flatterers may, however, paint him a bold, intrepid, and for a time successful, adventurer.

Our author seems to blame administration for concluding the peace of Amiens on such terms; for their forbearance, and for the motives assigned, when the armaments commenced. It is now gratifying that the two former occurred. They displayed the pacific disposition of England. Of the terms of peace, we have already spoken: we wanted no more than we obtained; and, with respect to the assigned motives, the question is not of the slightest importance. Our author appears able and well informed; but we think he has weakened his arguments by prolixity. In this, as in many other instances, 'the half would have been better than the whole.'

ART. 18.—*A View of the relative Situations of Mr. Pitt and Mr. Addington, previous to, and on the Night of, Mr. Patten's Motion.* By a Member of Parliament. 8vo. 3s. Stockdale. 1804.

Whatever the title may hold out, this is a review of Mr. Addington's administration, and not a very favourable one. We shall neither echo the general cry, nor oppose it (each would be unsuitable to our office), but shall content ourselves with observing, that the 'View' before us is written with energy and precision, and apparently from close examination and extensive inquiry. The accusation best founded is, seemingly, what relates to the article of the treaty of peace respecting Malta, which, according to the author, the ministry knew could not be executed. Another error is more certainly the wanton and useless aggression by the mission of Mr. Moore to Switzerland. The first rendered the peace an unreal mockery. The second, had it been known, would have justi-

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\* We may truly say—'Necquidquam patrias tentasti lubricus artes.'

fied France in commencing the war. The professions of Mr. Ad-dington, that peace was secure till the moment of the armament, require also, we think, some explanation. The whole train of the negotiation rendered the war inevitable, unless the ministry were resolved to submit to every insult.

ART. 19.—*Outlines of rational Patriotism and a Plea for Loyalty, intended to promote the Love of our Country. With a concluding Address to young Volunteers. By J. F. Hatfield. 8vo. 2s. 6d. Hat-chard. 1802.*

The title explains sufficiently the author's object. As his work, however, is addressed to the young and the uninformed, the Greek and Latin are, we think, misplaced. The substance of the pamphlet is miscellaneous, without a sufficiently obvious connexion. We have history and constitutional information in distinct chapters; but, in other parts, we are without a clue. The author's design is good; and the work, on the whole, is calculated to be serviceable to those for whom it is intended.

ART. 20.—*A Delineation of the probable Mode of Operations of the French Armies, for the Conquest of the British Empire; with the Plan for the safe Arrangement of the British Armies to defeat that Project; and recommending a Modulation of the latter, calculated for more decisive Operations. By T. Colpitts. 8vo. 2s. Jones. 1804.*

The author writes like a man of judgement and experience; and, though in more than one point we might differ from him, we think, on the whole, that his remarks deserve attention. One mode of defence, on our side, he seems not sufficiently to have urged, *viz.* repeated attacks by fresh troops, so as to leave little time for rest or refreshment. He points out very properly, as an object of our attention, the celerity of the French movements; but does not give force to the efficacy of cavalry in checking marauders or foraging parties. One great point we ought to notice, as highly deserving attention, *viz.* the necessity of a central army round the metropolis, still exhibiting a menacing front, should the troops on the coast be checked—an army ready to turn on any side from which the attack may be threatened. We chiefly fear the effects of too great eagerness to oppose a first landing—an eagerness which will lead to weaken other points that may be successively attacked. Should the enemy land, they would find, after the first twelve hours, enemies more numerous than the stones and the trees—the volunteers would be outnumbered ten-fold; and there would be but one object—to oppose the Corsican and his devoted slaves.

ART. 21.—*The Principles of Taxation; or Contribution according to Means; in which it is shewn, that if every Man pays in Proportion to the Stake he has in the Country, the present ruinous and oppressive System of Taxation, the Custom-house, and the Excise-office, may be abolished, and the National Debt gradually and easily paid off. By William Frend, Esq. 8vo. 1s. 6d. Mawman. 1804.*

In this very able and judicious pamphlet, the author distinguishes, with great perspicuity, the influence of the present property-tax on

individuals of different ranks and descriptions. He has shown it to be unequal, even if men did not elude it by every petty artifice. The question, however, arises, Whether it be possible to render it equal? In this solution, Mr. Friend is not equally successful; and his plan, so far as we understand it, requires a greater share of public spirit and public virtue than the present race of mankind probably possess. As it stands at present, the act is scarcely intelligible; and it will be no disgrace to err, when the path is obscured with brambles, and the light afforded twinkles with an unsteady and uncertain effect.

The advantages of paying gradually the debts of the nation are placed in a strong light; yet we doubt whether the advantages held out are so great as they appear in our author's representation. The estate, heavily taxed to obtain this end, will at last, it is said, proportionally increase in value; the funds which remain will be at a higher price. But will the income proportionally increase? or will an increased income be proportionally more valuable? The consols. at par will still pay but 3 per cent. and the extraordinary increase of the quantity of money will lower its value. The price of commodities must of course rise. This part of the question Mr. Friend has not adverted to. It would give us pleasure to meet him on this ground, as we highly respect the acuteness and precision of his remarks, the accuracy of his reasoning, and the perspicuity of his language.

ART. 22.—*A free and candid Examination of a Pamphlet, entitled, The Substance of a Speech intended to have been spoken in the House of Lords, by R. Watson, Lord Bishop of Landaff, Nov. 22, 1803; with Strictures thereon. To which are added, a few Remarks, by the Author, arising from the the present Position of Affairs, and some recent Occurrences. 8vo. 1s. 6d. Crosby and Co. 1804.*

The principal object of this author is an examination of the question respecting the policy or propriety of paying the national debt; a point strongly insisted on by the right reverend orator. Perhaps all the author's arguments are not tenable; but the principal ones are strong and satisfactory. We have just noticed this subject in our review of Mr. Friend's pamphlet, though only in one view, *viz.* that taken of the subject by its author.

The second topic, the union with Ireland, affords little room for controversy; and the third, the repeal of the corporation and test acts, has been often discussed. In fact, those gentlemen, who dissent from the church, have taken their stations in society with a full view of the privations they must submit to. They have, perhaps in their own opinion, resigned some advantages, rather than submit to declare their solemn belief of what they really disbelieve, or join in rites that they disapprove. This is truly honourable; but, having done so, we see no reason why they should resume what they have virtually declined. Some remarks on the funds and other collateral subjects are subjoined; and, on the whole, this appears to be the production of a man of learning, reflexion, and judgement.

## RELIGION.

ART. 23.—*The Sentiments proper to the present Crisis. A Sermon, preached at Bridge-street, Bristol, October 19, 1803; being the Day appointed for a general Fast. By Robert Hall, A. M. 8vo. 1s. 6d. Button and Son. 1803.*

Wrong sentiments are here first exploded, and then right ones are endeavoured to be substituted in their place. The former consist in the attempts to trace national judgements to their natural causes, without looking to the first and great cause of all,—in a reliance on an arm of flesh, instead of dependence on the arm of the Almighty—in wantonly and indiscriminately censuring the measures of our rulers—in too great confidence in our own supposed superiority in virtue over our enemies—in general lamentations on the corruptions of the age, without sufficiently attending to those of ourselves—in which part is a very judicious digression on national sins, or the sins of the nation; evincing, that, in considering national sins as merely comprehending the vices of rulers, or the iniquities tolerated by law, we place the duties of such a season as the present in a very invidious and inadequate light.

The wrong sentiments entertained by some persons having thus been investigated, the preacher enters on his inquiry into those which should be substituted in their place, of which the first is a devout acknowledgement of the hand of God—a confession, in the midst of national calamities, of the tokens of his displeasure. Here Mr. Hall digresses into an animated comparison of the present mode of reasoning on the topics of morality and religion, with what prevailed in the last age.

‘Our ancestors arranged matters in the following order: Religion comprehending the love, fear, and service of the Author of our being, they placed first: social morality, founded on its dictates, confirmed by its sanctions, next; and the mere physical good of society they contemplated as subordinate to both. Every thing is now reversed. The pyramid is inverted: the first is last, and the last first. Religion is degraded from its pre-eminence, into the mere handmaid of social morality; social morality into an instrument of advancing the welfare of society; and the world is all in all.’ p. 30.

This strange revolution in our manner of thinking leads to the following animated apostrophe.

‘How is it, that in contempt of the experience of past ages, and of all precedents human and divine, we have ventured into a path which no eye had explored, no foot had trod, and have undertaken, after the lapse of six thousand years, to manufacture a morality of our own, to decide by a cold calculation of interest, by a ledger-book of profit and of loss, the preference of truth to falsehood, of piety to blasphemy, and of humanity and justice to treachery and blood?’ p. 31.

The doctrine of expediency being the foundation of virtue, is combated with great success; and, having pointed out the source of our degeneracy in a departure from the doctrines and spirit of Christianity, the preacher hastens, as he terms it, to dispatch the remainder of his discourse. Here we cannot but express our warm approbation of the manner in which he treats the present mode of colouring even vice itself, and clothing it with the attributes of virtue.

‘Whoever has paid attention to the manners of the day, must have perceived a remarkable innovation in the use of moral terms, in which we have receded more and more from the spirit of Christianity. Of this the term employed to denote a lofty sentiment of personal superiority supplies an obvious instance. In the current language of the times, *pride* is scarcely ever used but in a favourable sense. It will, perhaps, be thought the mere change of a term is of little consequence; but be it remembered, that any remarkable innovation in the use of moral terms, betrays a proportionable change in the ideas and feelings they are intended to denote. As pride has been transferred from the list of vices to that of virtues, so humility, as a natural consequence, has been excluded, and is rarely suffered to enter into the praise of a character we wish to commend, although it was the leading feature in that of the Saviour of the world, and is still the leading characteristic of his religion. There is no vice, on the contrary, against which the divine denunciations are so frequent, as pride. Our conduct, in this instance, is certainly rather extraordinary, both in what we have embraced, and in what we have rejected; and it will surely be confessed, we are somewhat unfortunate, in having selected that vice as the particular object of approbation, which God had already selected as the especial mark at which he aims the thunderbolts of his vengeance.’ p. 41.

Other vices are next pointed out to us in their order: our political arch-enemy is attacked with the usual desecrations; and the hearers are exhorted to a vigorous resistance, and assured of success in their efforts.

In this discourse are many excellent and brilliant passages. The latter part, however, is not equal to the beginning. The orator’s ideas seem to have crowded too quickly into his mind; and he has not arranged them at all times with perfect accuracy of expression. The discourse will, however, be a lasting testimony of the preacher’s talents and eloquence.

ART. 24.—*A Sermon, adapted to the Circumstances of the present interesting Crisis, preached at Chiswick, on Sunday, September 4th, 1803; published by particular Desire, and dedicated to the Society for the Suppression of Vice. By the Rev. Thomas Horne, D. D. 8vo. 1s. Rivingtons.*

The dedication of this discourse little corresponds with the text—  
‘If God be for us, who can be against us.’ The society for sup-

pressing vice, has, doubtless, a good end in view; and, if God be on its side, none but bad men can be against it. It is necessary, however, not only that the end should be good, but that the means, employed to obtain a good end, should be good also. Now, if low and base means be occasionally resorted to, and spies and informers be systematically employed; if, in short, the society exist not according to the known constitution of the realm; we cannot join in all the praises bestowed on it by the preacher. We have laws, and magistrates to enforce the execution of those laws; the want of a society acting by secret means to enforce those laws, is, to say the least of it, problematic; and the preacher, who discusses the laws of the land in his sermon, seems to depart from his high and appropriate trust, which is to vindicate and teach the laws of God to man.

**ART. 25.**—*The Duty of the Times; or, a Call to Britons in their Adversity, to consider their Ways. A Sermon, preached in the Chapel of Mile-End New-Town, Stepney, on Wednesday, Oct. 19, 1803, being the Day appointed for a general Fast. By J. Cottingham. 8vo. 1s. 6d. Gardener.*

The times lead us to reflect, first, on the supreme agency of God in all human affairs; secondly, that his agency, no less graciously than wisely, contains a multitude of charges; thirdly, that these charges afford lessons intended for our correction and profit. Hence we are led to consider what is particularly our present duty; which is, first, humiliation under a proper sense of our sins; secondly, caution not to trust too much in outward means, to the neglect of confidence in the Almighty; thirdly, unanimity, in which, under God, the best strength of public bodies consists. These topics afford several good exhortations applicable to the day.

**ART. 26.**—*The Benefits of Wisdom and the Exils of Sin. A Sermon, preached before the Honourable Society of Lincoln's Inn, on Sunday, Nov. 6, 1803; and published at the Request of the Bench. By the Rev. Robert Nares. 8vo. 1s. Rivingtons.*

This discourse is taken from a sketch in Mr. Simeon's *Skeletons of Sermons*, and is not a bad specimen of the profit to be derived from a work, termed, by the preacher, 'of singular labour and merit.'

**ART. 27.**—*A Sermon preached at the Parish Church of St. George, Hanover-Square, on Wednesday, October 19, 1803, being the Day appointed by his Majesty for a public Fast. By the Rev. Robert Hodgson, A. M. 8vo. 1s. Hatchard.*

Whether the God of Love—the title by which our heavenly father is peculiarly addressed in the Christian dispensation—be, in the Old Testament, called, or can, under the new covenant, be styled 'the God of armies,' may admit of some doubt; and there is some difficulty in determining the propriety of a Christian minister's becoming the trumpeter of war. This discourse, however, aims entirely at inflaming the passions: the benefits we enjoy are painted in glowing colours; and questions are asked, which the preacher would

probably not permit any one to discuss, if he replied in the negative. The liturgy is said to have received the sanction of ages, when it is well known not to have been in existence three centuries. Zeal should be tempered with discretion.

ART. 28.—*A Sermon, preached at the Parish Church of St. Mary, in Beverley, on Wednesday, October 19, 1803; being the Day appointed for a general Fast. By the Rev. Robert Rigby, Vicar. 8vo. 6d. Scatcherd.*

The causes of the ruin of the countries, lately subjected to the power of France, are here pointed out; namely, infidelity, selfishness, and an impious discontent at the state of life in which the individual is placed by Providence. Hence it is inferred that the success of the French depended more on the vices of the subjected people, than on the force of the conquerors; and proper conclusions are drawn with respect to ourselves.

ART. 29.—*A Sermon, preached in the Parish Church of Gillingham, in Kent, on Wednesday, October 19, 1803; being the Day appointed for a general Fast and Humiliation. By William Chafy, M. A. &c. 8vo. 1s. 6d. Rivingtons.*

The religious is better than the political part of this discourse. The Latin and Greek quotations might have been omitted; for Limborch, Cicero, and Aristotle, do not give any weight in the places alluded to, though it affords us some pleasure to perceive that the writer has not yet forgotten his academic pursuits. The advantage to be derived from them is considerable in a general way; but quotations, which are inapposite, savour of pedantry.

ART. 30.—*A Sermon, preached at the Parish Church of Trinity, in the Minories, on Wednesday, October 19, 1803; being the Day appointed for a public Fast. By Henry Fly, D. D. F. R. S. &c. 8vo. 1s. Rivingtons.*

In Sennacherib, is descried the enemy with whom we have to encounter. In Hezekiah and his people, the conduct which we ought to pursue. Confidence in God, and a departure from vice, will free us from all fear of impending danger.

ART. 31.—*A Sermon, preached at the Parish Church of Hurley, in the County of Berks, on Sunday, the 10th of July, 1803, on the Occasion of forming a Corps of Volunteers. By the Curate of Hurley. 8vo. 6d. Rivingtons.*

The conduct of men in such a situation as those of Jabesh Gilead, when besieged by Nachash the Ammonite, is the theme of this discourse, from which the preacher derives the following useful instruction:

‘That, when a nation is attacked by a vindictive enemy, it is the duty of every one, even consistently with the strictest principles of Christian gentleness, it is the duty of every person to exert him-  
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self to the utmost for the benefit of his country, as if the salvation of all depended upon his single arm. That when such exertions are made from worthy motives, and with reliance upon Providence, that is to say, when we use the means with which God has furnished us, and pray to him to bless the means we use, there is good reason for hoping that success will crown our exertions.' P. 12.

### MEDICINE.

ART. 32.—*Advice to Mothers on the Subject of their own Health, and on the Means of promoting the Health, Strength, and Beauty of their Offspring.* By William Buchan, M. D. 8vo. 6s. Boards. Cadell and Davies. 1803.

Nothing is more captivating than the affectation of tenderness and sensibility to the sufferings of our offspring, 'whose tender years, whose helpless nature, whose winning supplication, by tears alone, to supply their little wants, render them most interesting objects to the feeling mind \*.' It is, therefore, a subject well adapted to the present author, whose appropriate motto, *ad captandum vulgus*, long experience and success have established as an axiom. What was amiable and tender in Dr. Gregory, does not equally suit his numerous copyists; and his text has been often commented on, till, gorged with the surfeit of pretended sensibility, we recline on our elbow. Let us, however, own that Dr. Buchan has brought together all these topics with propriety, has enforced them with judicious arguments, and impressed them on the female mind with a mild persuasive tenderness. Our disgust has not been so much excited by the volume before us, as by the trash that it has brought to our recollection. The present work we would strenuously recommend to mothers; and, though we have sometimes smiled, yet we find nothing seriously to reprehend. We suspect that the faults, pointed out by Dr. Buchan, are not now very common; and we own that his cases strike us rather as illustrations than as facts. If the first, at least, be a real representation, the parents may acquit themselves, as no indulgence, without a constitutional *seminium*, would have produced such appearances. Should not Dr. Buchan, himself a parent and an observer, have reprehended the picture from Virgil, in his motto—

'Infantumque animæ flentes in limine primo?'

At what period is an infant observed first to shed tears? For this is the meaning of 'flentes.'

'Si vis me flere, dolendum est  
Primum ipsi tibi.'

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\* We should be sorry if the reader were to think this trash but it is the essence of some pamphlets highly valued.

ART. 33.—*A second Treatise on the Bath Waters, comprehending their medicinal Powers in general, and particularly as they relate to the Cure of Dyspepsia, Gout, Rheumatism, Jaundice and Liver Complaints, Chlorosis, Cutaneous Eruptions, Palsy, &c. &c.* By George Smith Gibbes, M.D. F.R.S. &c. 8vo. 4s. Boards. Robinsons. 1803.

We are not greatly pleased with Dr. Gibbes, who somewhat arrogantly assumes authority from his local situation, and asserts that no one but a Bath physician can judge of the effects of the Bath waters. We shall not contend this point, though, *quod verbo dicitur, verbo negare sat est*, but prefer some arguments taken from his work.

He still insists on the wonderful powers arising from a minute division of the ingredients, and adds, or insinuates, that we cannot judge of the effects of the iron, combined as it may be with different aerial substances. We may reply, that *he* is equally unable to decide on the subject. The point is, do the Bath waters produce these peculiar characteristic effects? We think they *have* peculiar powers, though Dr. Heberden and Dr. Saunders seem, at least, to doubt; and Dr. Falconer, who has had many more years of local experience than Dr. Gibbes, is by no means sanguine. It is a mark of no ingenuity in our author, that he has selected every thing that can lead the reader to think Dr. Heberden and Dr. Saunders favourable to the cause, and omitted their positive assertions on the contrary side. They each contend, that the Bath waters have little effect beyond what warm water would produce; yet, from partial quotations, they seem to be its patrons. Dr. Saunders's sentiments are, indeed, afterwards quoted at length, and combated by no uncommon arguments. Dr. Gibbes, in effect, forsakes his own cause, and the refined reasoning respecting the minute division and the aerial impregnation of steel, by directing a chalybeate pill, in its gross unattenuated form, in aid of the waters.

The various diseases, for which Bath waters are employed externally or internally, Dr. Gibbes next notices; and he at times returns to the mysterious effects of the minute division, or the peculiar combination of iron. The effect of the flint, however, is passed over in silence. He no longer strikes fire, no longer *ex fumo dare lucem cogitat*: indeed the whole is rather *fumus ex fulgore*. The concluding part we shall transcribe.

‘I shall take the present opportunity of shewing that there are some strong objections to the theory of M. Lavoisier, which has with very few exceptions been universally admitted throughout the chemical world. I have already published my ideas on this subject, which were the *first* that *appeared* in that line, and *appeared* in Mr. Nicholson's Philosophical Journal; for on the *first* trials with the Galvanic pile I was convinced that the antiphlogistic theory of chemistry was inadequate to the explanation of the phenomena presented by it. Some late facts published by Dr. Carradori, strengthen the opinions I then formed, and unquestionably weaken the supports of the theory of M. Lavoisier.

‘Dr. Carradori mentions that it is known from the experiments

of Vauquelin that vinegar will not calcine lead, unless it be in contact with the air. A piece of lead totally immersed in vinegar will not calcine. He found, however, that when two pieces of lead were thus placed in strong vinegar at the distance of about an inch asunder, and these pieces of lead touched the two extremities of the pile of Volta, constructed with forty pairs of plates of zinc and silver, the piece of lead which touched the zinc side of the pile was strongly calcined. From this experiment it is evident that the vinegar does not calcine the lead, since no calcination takes place when the lead is plunged into it; neither could the oxygene come from the atmosphere since the access of the air is prevented. We must therefore conclude that in this instance calcination has taken place without the addition of oxygene. Some principle, however, does come from the end of the pile which causes the calcination of the lead; it is this principle I contend which appears to be negative electricity from the zinc end, and that from the silver end of the pile, which is positive electricity, combining with water that give it aeriform elasticity; and form hydrogenous and oxygenous gasses, of which oxygene and hydrogen have not been proved to be the bases. Water seems as an element to constitute the ponderable part of these two airs, and the specific differences between them appear to arise from those two states of Galvanism or electricity, which give elastic aeriform fluidity to their common basis, water. When by combustion water is again produced, and these airs lose their aeriform fluidity, it appears that these two states of Galvanism or electricity join to form ordinary fire. It was therefore from these considerations, that I concluded a paper which was read at the Royal Society with these remarks, that oxygene and hydrogen as the peculiar bases of oxygene and hydrogen gasses appeared to be non-entities, that the matter of heat was not a simple principle, that water was not proved to be a compound, and that the theory of the French chemists did not consequently explain the phenomena presented by the pile of Volta. The old philosopher Heraclitus gave a more consistent idea when he said—"πυρὸς θανάτου ἀέρι γένεσις, καὶ ἀέρος θανάτου ὕδατι γένεσις"—"the destruction of fire gives birth to air; the destruction of air to water." p. 118.

We shall add no remark on these observations; and no chemist will expect any. Has our author or M. Carradori examined the state of the vinegar subsequent to the experiment?

## GEOGRAPHY.

ART. 34.—*Geography for the Use of Schools, and young Persons in general. Illustrated with fifty Copper-plates. By the Rev. J. Goldsmith, Vicar of Dinnington, &c. 12mo. 10s. 6d. Bound. Phillips. 1803.*

Geography, as a science, is yet in its infancy; and therefore its elements have not been properly explained. In general, the introductions to this science consist of a list of names, with little except an artificial connexion, without any circumstance which can impress the mind, or render the subject in any view interesting. In the present work, the real geographic information is included within,

comparatively, a few pages, which are filled by judicious selections from the authors of travels who have described the manners of different nations, illustrated with plates. This collection is pleasing; but it is very remotely connected with geography as a science: it is an appendage, rather than a part of the subject.

A short description of the structure of the earth, with a view of the universe in general, the method of drawing maps, and the use of the globes, are subjoined. On the whole, we think this collection highly interesting and entertaining; but must add, that it is not strictly geographic. The maps are greatly superior to those of any preceding elementary work.

ART. 35.—*An easy Grammar of Geography, intended as a Companion and Introduction to the Geography for the Use of Schools by the same Author, with Maps. By the Rev. J. Goldsmith. 12mo. 2s. 6d. Bound. Phillips. 1803.*

This little abstract contains the more strictly geographic part of the former work, with some useful additions; particularly a vocabulary of the names of places, properly accented, and questions with their answers, as exercises. The maps are the same—Europe, Asia, Africa, North and South America, and the British islands.

ART. 36.—*An Introduction to Geography and Astronomy, by the Use of the Globes and Maps. To which are added, the Construction of Maps, and a Table of the Latitudes and Longitudes of the Places mentioned in the Work. By E. and J. Bruce. 12mo. 4s. Bound. Robinsons. 1803.*

This little work is more strictly geographic than the two former in some parts, and less so in others. The author approaches an elementary view of the subject, by his general survey of the terrestrial globe; but the greater part of this volume consists of problems on both globes. They are simple, and clearly described: a general view of the solar system is subjoined.

### NOVELS, &c.

ART. 37.—*Human Frailties; a Novel, interspersed with Poetry. By the Author of the Observant Pedestrian, &c. 3 Vols. 12mo. 12s. Boards. Dutton. 1803.*

‘Human frailties!’—It is thus that the grossest crimes, and conduct the most fatal to the happiness of society, are glossed over. No censure can be sufficiently severe for such offences: some punishment ought to be awarded to those who thus gild vice, array it in the garb of virtue, or reprehend it with the gentle name of frailty—*præterit nomine culpam*.

In the execution, this work is below the lowest. The grossest ignorance of every subject, which can occur, is displayed in every page. Of human life, of honorary ranks, of the gradations of society, of different countries and religions, the author scarcely possesses the slightest knowledge; for the mistakes upon every subject are numerous. The language is also mean and ungrammatical. We

had begun to mark its errors; but, when we came very early to 'pruning embryos,' the pen fell from our hand in a violent fit of laughter.

ART. 38.—*The Union: a Novel. By Miss Minifie, Author of the Count de Poland. 3 Vols. 12mo. 9s. sewed. Dutton. 1803.*

We remember to have heard a gentleman, who was often employed in reading modern novels to ladies seated round a working-table, confess, that he seldom read above two or three lines in a page. His eye glanced over the lines following those he was perusing; and he sometimes omitted them, and occasionally supplied their substance. The female *coterie*, however, confessed that they never understood a novel so well as when he read it. Accident has led us to improve on this plan; for we, by chance, took up the third instead of the second volume, and read a great part of it, without discovering the mistake. When we did discover it, a few lines might have supplied the whole.

Miss Minifie is not a novice in this kind of labour; but we do not think she has derived much knowledge from her experience; for we have scarcely ever seen a tissue consisting of so many improbable, and so many ridiculous, circumstances. We should not, on many occasions, engage in so minute an examination of novels, were it not to guard against the erroneous examples they hold out. The heroine *by courtesy* is always faultless; and her conduct will, of course, be imitated. Our heroine, engaged to a gentleman of the name of Osmond, flies from her father's house, because a lady, whom she met accidentally at Calais, said that her daughter was seduced by a person bearing that name. She is received by a respectable family in the north, as a governess, where she meets with this gentleman, who has fled from her because he would not marry 'on compulsion.' This new Rosetta discovers her Young Meadows, but suffers him to go to Ireland to solicit his father's consent to marry her whose assumed name he only knew. Such conduct, perhaps, no young lady will choose to imitate: the rest of the story is equally absurd and improbable. She is carried off, by violence, to a desert island; escapes in a boat, with a young woman alone, to an island still more deserted; finds her lover in this spot dying, whom she recovers; and they are at last rescued by a rival. All, however, ends happily. We have not often before reached the summit of absurdity.

ART. 39.—*Light and Shade; a Novel. By the Author of Federetta, &c. &c. 4 Vols. 12mo. 14s. Boards. Robinsons. 1803.*

The lights and shades are in the characters: few are so enlightened but that they have some shade; scarcely any (Greenwood excepted) so dark as to have no brilliant spot. The work is lively, pleasing, and interesting. The characters are drawn with spirit, and supported with consistency. Some of them are so peculiarly striking, that they must be portraits: they are individuals, not a species: the conduct of the characters holds out no faulty example, and decorum is strictly preserved. Here, however, our

commendation must end. The language is peculiarly exceptionable;—we mean with respect to correctness. It at times almost descends to colloquial barbarisms; and is, occasionally, ludicrously erroneous, particularly where the *child's* eyes are said to be the *prototypes* of the *father's*. This image is a favourite one; for it occurs more than once. Should the fair authoress (for such the writer must be) again engage in a similar work, we would advise her recurring to the assistance of a friend to correct the language.

ART. 40.—*The Forest of Hohenelbe. A Tale. By the Author of Humbert Castle and Correlia. 3 Vols. 12mo. 13s. 6d. Boards. Lane and Newman. 1803.*

We have perused these volumes with much pleasure. The author scarcely in any instance violates probability, or 'o'ersteps the modesty of nature.' Yet we have caverns inhabited by outlaws; we have massy chains, impenetrable prisons, and suicide. The whole is, however, well managed. The characters are natural, but discriminated. They are not faultless monsters, but have each their errors, which contribute to the catastrophe. We mean not to impeach him for a fault, though we think the example we allude to may be injurious; and the interest is lessened by the conduct exhibited—we mean the warm susceptibility of the heroine, who yields her heart without a struggle, from the impulse of gratitude, to a person she is not acquainted with, and whose character, from his wish of concealment, is suspicious. She even loves his semblance; for under a feigned name she does not know him to be the same. The hero, an outlaw, a robber, has all the impetuous energies of his education and profession. We could not have left Constantia with him, in expectation of her happiness; and, as the catastrophe was to be mournful, these little imperfections are artfully brought forward to render the events more consistent, and to lessen the pain we might otherwise feel at the conclusion. We suspect the author to be far above the common rank of novel-writers; and, with a happier subject, he may perhaps excite greater interest—the chief point in which he has failed in the volumes before us.

#### MISCELLANEOUS LIST.

ART. 41.—*Flowers of Literature; for 1801 and 1802; or characteristic Sketches of Human Nature and modern Manners. To which is added, a general View of Literature during that Period. With Notes, historical, critical, and explanatory. By the Rev. F. Prevost, and F. Blagdon, Esq. Vol. I. To be continued annually. 12mo. 5s. Boards. Crosby and Co. 1803.*

These gentlemen inform us, that, 'being called on by their different professions attentively to peruse the light, the serious, the interesting, the amusing, and the instructive publications that make their appearance in the literary world, they had sedulously transcribed a variety of striking fragments.' These are the *farrago libelli*.—The bouquet is pleasing; and we pass from gay to grave, from lively to severe.—In short, it will amuse in the summer's shade, and by the winter's fire, in those listless moments when the wisest wish to relax their minds, and the more indolent to

pass away a tedious half-hour. Each may also rise from his task with some information—an advantage which cannot always be attained even by a good novel.

ART. 42.—*Spirit of the Public Journals for 1799, 1800, 1801; being an impartial Selection of the most exquisite Essays and Jeux d'Esprit, principally Prose, that appeared in the Newspapers and other Publications, with explanatory Notes. Vols. III. IV. and V. 12mo. Ridgeway. 1803.*

We have already noticed the first two volumes of this collection. If the following ones be not equal in merit, no fault attaches to the editor.—The Anti-jacobin newspaper was rich in spirit and humour; it left its name to the journal that immediately succeeded it, though in a different form; but, alas! 'he could not leave his mantle.' Empty, vapid, and spiritless, it rears its head with difficulty. The editor of the collection before us has selected from other periodical works the best essays that he could find; and *sunt bona, sunt quædam mediocria*—may we change the conclusion? *sunt mala quædam*.

ART. 43.—*Richardi Relhan, A. M. Villæ de Hemingby in Agro Lincolnensi Rectoris; Regiæ Societatis Londinensis Socii; et Societatis Linneæanæ Assoc. Flora Cantabrigiensis, exhibens Plantas Agri Cantabrigiensis Indigenas, secundum Systema Sexuale Digestas: cum Characteribus Genericis, Diagnosi Specierum, Synonymis Selectis, Nominibus Trivialibus, Loco Natali, Tempore Inflorescentiæ. Editio altera. 8vo. 8s. Boards. White. 1802.*

The first edition of this work we noticed at some length: the present is much enlarged; and the synonyms are numerous and correct. The author speaks of distress and misfortune. We are truly sorry that such have been his lot, and trust, that, by his exertions, he will be able to overcome them. We have few provincial *Floras* of equal merit and extent.

### CORRESPONDENCE.

MR. PHILLIPS should have been more guarded in his language, when he accused us of 'a most abominable misrepresentation in the leading paragraph of the account of Wittman's Travels.' We said that this work followed sir Robert Wilson's, Denon's, Anderson's, and Walsh's.—Mr. Phillips asserts, that it appeared *within a few weeks of these*, and was announced before. This reminds us of the story of Curl, who declared that it was a *most abominable misrepresentation* to say that he was tossed in a blanket; for, alas! it was a rug. Mr. Phillips, we remark, dwells on the work being 'advertised,' and 'announced.'—We well know the reason, and have the dates of each *publication* before us; from which we can *only* decide. To come, however, nearer to the point, we confess the truth of the advertisement; and those who know the original state in which it was offered and the steps that intervened before the work was 'announced' and published, will not wonder at its imperfections, but at the merit it really possesses.